A Wise Mother

OUR July cover reminds us of a very fine letter received recently. Every father and mother should be and we think will be deeply interested in this letter and we are giving it to our readers as it came to the office:

Please renew my subscription for WORLD CALL beginning with June.

I think it gets better each month, and I look for it as a loved one coming on a visit. Can't do without such a magazine when I have a daughter thirteen years old and a son nine years old, who need such spiritual messages taught and read unto them.

If every Mother would take WORLD CALL monthly for their daughters and sons we would have more workers for God, and his dedicated houses would not be closed in so many communities for competent leadership, as it is in ours.

For Solomon says, "Train a child in the way he should go and when he is old he will not depart from it." How are our boys and girls to know how to work for God if we don't give them such literature as WORLD CALL and train them in the way they should go?

(Signed) MRS. A. C. KLUMP.

R. R. No. 9
Cynthiana, Ky.

Is not this an added reason for having WORLD CALL in every home? From whence are our trained leaders to come twenty-five years hence, if not from the boys and girls in Christian homes of today; from the homes where WORLD CALL is being read today? Are we planning as wisely and efficiently for the future as we might? Who will be the presidents and teachers in our colleges; the officers of our missionary societies twenty-five years from now? Are you preparing your boy or girl for one of these responsible positions?

Our July Cover

The cover of this issue reproduces one of the masterpieces of Daniel Chester French which was erected at Wellesley College as a memorial to Alice Freeman Palmer, a former president of that institution. It represents: "Alma Mater sending a young graduate out into the world with the light which she has been able to gather from the altar of the college."

The Plate Opposite

Each of the great North American Commonwealths celebrates its anniversary in July, Dominion Day coming July 1, Independence Day July 4. In honor of the former we reproduce a photograph of one of the most picturesque spots in Canada, the Two Lions overlooking the Capilano River, British Columbia.

Acknowledgment

We are indebted to Mr. O. A. Rosboro of Chicago for telling us the authorship of the immigrant soliloquy which appeared on the inside cover of May WORLD CALL.

It was written by Frederick J. Haskin, well known to most magazine and newspaper readers, as the introduction to a series of articles that appeared several years ago in the Chicago *Daily News*.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

UNITED CHRISTIAN MISSIONARY SOCIETY
Missouri State Life Building
1501 Locust Street, St. Louis, Missouri

American Christian Missionary Society
Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
1501 Locust St., St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
Indianapolis and St. Louis

Board of Education
222 Downey Ave., Indianapolis, Ind.

Board of Temperance and Social Welfare
821 Occidental Bldg., Indianapolis, Ind.

Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

NATIONAL ORGANIZATIONS OF DISCIPLES OF CHRIST
BY MEN AND MILLIONS MOVEMENT, CINCINNATI AND ST. LOUIS

W. R. WARREN, *Editor*
MRS. ESTHER TREUDLEY JOHNSON, *Associate Editor*
J. W. ALLEN, *Business Manager*

Subscription price $1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list

Publication Office, 1501 Locust Street. . . . . St. Louis, Missouri

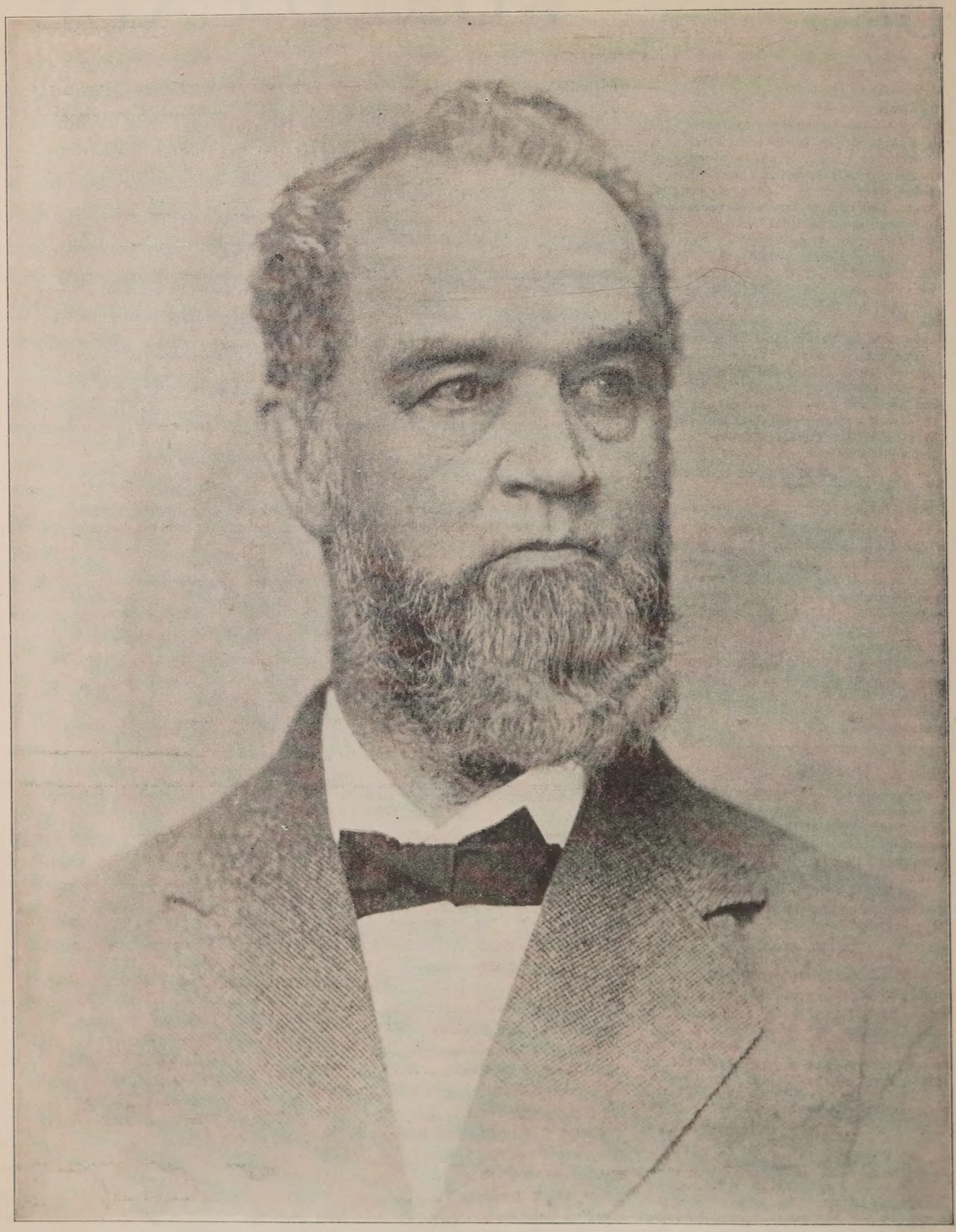
Copyright, 1921, by Men and Millions Movement.

Entered as second-class matter October 18, 1883, at the postoffice at St. Louis, Mo., under Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1916, authorized April 30, 1919.

Volume III Old Series XL *St. Louis, Mo., July, 1921* *Number 7*

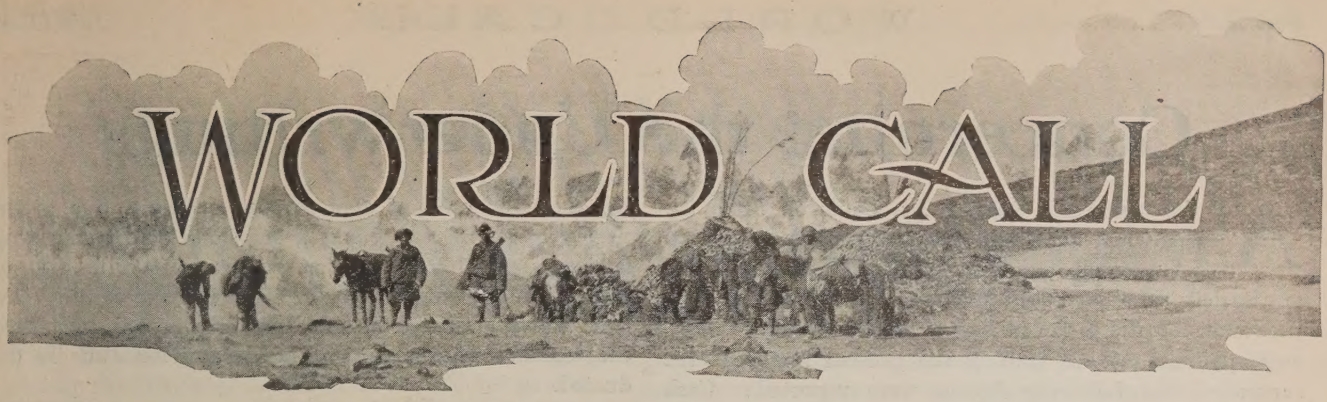
CONTENTS

America Comes Back 3
Concerning the Underwritings 4
Isaac Errett 5
Old Letters of Rare Value 8
Movement Against Alcoholism in China 9
The Fellow Who Cared Enough 10
On the Roof of the World 12
An Open Door of Healing in India 15
The Land of the Incas 17
The High Cost of Spiritual Living 19
Where Head and Heart Agree 22
Wanderland-Wonderland 24
Bright, Brief, Brotherly 26
Christian Unity in France 28
Temperance Draughts 29
Hymns of Youth 30
Contributions to Famine Relief Funds .. 33
Comparative Statement of Receipts 33
Short and True from Everywhere 34
Christian Endeavor Day for Home Missions 37
Woman's Missionary Societies and Circles 38
Headquarters Notes 39
Echoes from Everywhere 39
Missionary Education 40
As We See Others and As Others See Us 40
A Friend to the Church in Need 41
Missionary Year Closes June 30 41
Stewardship Column 42
Miss Kelly Writes from the Famine District 42
These All Died in the Faith 42
New Books 43
Concerning the Ministry 43
Our Report of Annuities 44
A Defender of the Apron 44
Book Announcements 45
Indiana Churches to be Hosts 48



Isaac Errett

Associate of Alexander Campbell and W. K. Pendleton as editor of the Millennial Harbinger, founder and editor of the Christian Standard, first president of the Foreign Christian Missionary Society; his preaching would have immortalized him if he had never written; his writings if he had never preached; his character even if he had neither preached nor written.



Volume III JULY, 1921 Number 7

America Comes Back

WHEN the leaders of the missionary rallies that were held throughout the country last winter returned to headquarters C. M. Yocum remarked, "There are just three things in which we find the people deeply interested: stewardship, evangelism and recruitment of the ministry and missionary force. Without knowing what Mr. Yocum had said, F. E. Smith, who had led the rallies in a different section of the country, reported, "The people everywhere want to hear about just three subjects: first, stewardship; second, evangelism; third, enlistment for the ministry and missions."

The Disciples of Christ are representative American citizens. One who knows their thought and purpose has a fairly true cross section of the United States, particularly of the great middle class, "Valley of Democracy" part of our population.

When G. L. Wharton began, in the nineties, to teach the Disciples of Christ the "Christian Use of the Tithing System" he found only a few in each church ready to listen to him. When "Not less than my Income's Tithe to God" was made one of the slogans of the Centennial Campaign, 1905 to 1909, more interest was manifested. Now single churches are reporting tithers by fifties and hundreds, and states like Texas and California can show far more members faithfully paying tithes to God than the entire brotherhood included ten, or even five, years ago.

There is a new era in evangelism also. Children are being so trained in our Sunday schools that they naturally come to public confession of faith and to definite commitment to Christ in baptism just as they begin to bear responsibility in other respects. As yet it is only a beginning, for the home is not doing its share and more than one hour a week must be spent in the church school by more than the present fraction of our population, before we can feel that we are rearing the next generation of Americans to be Christians.

Meanwhile there is new system and earnestness in making up to the men and women of today what was lacking in their early training. The churches are not satisfied to hold revivals and enlist men and women for Christ and then leave them without organization for Christian service or guidance in Christian living. They are not even content to leave the revivals to the preachers, but are making evangelism an essential function of all members of the body of Christ. Adult Bible classes are serving the two-fold purpose of bringing men and women to Christ and of building them up in Christ. We are learning to take our religion both more seriously and more joyously than we did formerly.

People are concluding that since the church is the greatest institution in the world its ministers ought to be the ablest, best trained and most consecrated men in the world; and sufficient in numbers to cover the field.

The old easy-going confidence that somehow the Lord would lead into the ministry those whom He had chosen is giving place to the clear conviction that the Lord does not work by Himself in this matter any more than He does in producing corn or educating children; that definite responsibility rests upon parents, Sunday school teachers, ministers and officers of local churches.

THERE are other indications that America is recovering from the back-wash of the war. Our own people's resolute payment for the "dead horse" of Interchurch Underwritings means more, in moral values, than ten times the sum contributed to splendidly successful missionary enterprises.

Mr. Hoover's call for thirty-five million dollars to feed the starving children of Europe was completely and promptly answered. At the same time other millions were being contributed to the Near East Relief and the China Famine Relief. Nothing shakes the country's determination to remain free from the curse of the saloon. The wave of crime is receding.

What is said of the United States is equally true of the Dominion of Canada. Both will justify, and that right speedily, the fondest dreams of their most devoted citizens. The idealism that seemed for a while in eclipse is shining forth again and the highest hopes of humanity centered in the New World will not be disappointed.

Concerning the Underwritings

AT the conference held in St. Louis on June the third when thirty representatives from the Board of Education and the United Christian Missionary Society, who have been giving a large portion of their time since April 4 to the raising of the Interchurch Underwritings, met to face frankly the present status of the campaign, the following figures were reported: Cash received before April 1, $73,713.93; cash and pledges since April 1, $282,524.53; total, $356.238.46. This amount includes only actual cash or signed pledge cards and, in the second campaign, comes from a total of 1,439 churches. Additional churches whose signed pledge cards are not yet in have indicated, by action of their official boards, their intention of paying their quotas in full so that it is considered quite safe to place $463,340.18 as a conservative estimate of the amount to be actually counted upon. Many of the smaller churches have not yet been counted in, which, if reached, ought to bring the final total up to a much larger figure.

Heroic Giving

One of the principal notes which was sounded from the beginning to the end of the day's conference was that of the heroic giving on the part of many of the churches. The two records of unanimous giving are in Idaho and Wyoming where every church in each state has pledged itself for some amount. The six months old church in Caspar, Wyoming, to whom no apportionment was given, because of the feeling that they were unable to pay anything, voluntarily took upon itself a pledge of $250.00; a group of young men in the Jarvis Christian Institute, Hawkins, Texas, apportioned $30.00, sent in their check for $75.00; one of the larger city churches, with a big program on for local enlargement, made their pledge for $2,500.00. Two churches in one western city were apportioned $1,200.00 and $700.00. The church apportioned $1,200.00 felt it utterly impossible to raise and reduced it to $350.00. Realizing the urgency of the situation, the second church proposed to exchange apportionments, pledging itself to take the $1,200.00 provided the first church would accept the $700.00—which it did. In a small city church under a new pastorate the matter was presented at a reception which was given for the new members who had been brought in during the past four months, and among them the entire apportionment of $100.00 was raised. One little church in Illinois had been receiving the letters sent out from the Underwritings office. They thought it impossible to do anything and so paid no attention to the communications. A secretary visited the town and presented the matter with the result that one man signed the pledge card for $150.00, saying that he would be responsible for what the church did not pay on that amount. In a small industrial city in Ohio where factories have been closing down and men are out of work; where the city itself is facing bankruptcy because of the many legitimate suits being brought against it on account of a serious epidemic, due to the negligence of the city officials, one small church faced up heroically to $700.00 and has agreed to pay it. One of the missionaries on a salary of $750.00 wrote to the treasurer that she wanted to help bear the burden and asked that one-half the amount of her salary for June be deducted.

The Churches Need Only to Know the Facts

Instance after instance of such giving could be multiplied many times. Again and again the lack of faith of the workers has been rebuked by such sacrificial giving from unexpected places.

It was the general feeling that wherever the matter has been given a frank and open hearing the church not only has seen its duty, but has met its obligation cheerfully and willingly. Out of the forty churches in Colorado thirty-four have made pledges; Ohio and Iowa have both gone over the half way mark in the enlistment of their churches.

But the end is not yet. The necessary total has not been reached. In order to pay off the remaining notes in the New York banks and the accumulating interest for the year ending in November, to reimburse the societies for the large amount already paid to discharge some of their notes, and to care for the necessary but minimum expense connected with the carrying on of the campaign, it seems necessary that the full amount of each state apportionment be raised—an amount which will leave only a very small margin when the various obligations are met.

Clean-up Day June 26

THE secretaries and field workers have already gone back to their various states to push the matter to a final conclusion during the month of June. A general clean-up day has been set for June 26. Notices to the effect that in view of the fact that the returns to date make it evident that there are not sufficient pledges and cash in hand to make it necessary for the validating committee to meet, it has been left with the chairman, E. M. Bowman, to call his committee on the earliest possible date when sufficient funds and pledges are in hand. It is fully expected that the committee can be called together within a very few days. Meanwhile every cash payment received goes that far toward stopping the interest accumulation of a hundred dollars a day.

While the conference did not lose sight for a moment of the seriousness and difficulties of the month just ahead, the note sounded throughout was one of confidence and optimism. As one secretary expressed it: Every seeming calamity in life has always brought with it its blessing. Out of the meeting of this difficult situation there has come a great demonstration of the unity of the church, not only in its consciousness that this is the obligation of all, but also that it must be met by all. In this spirit the churches are generally responding.

Isaac Errett

By ARCHIBALD McLEAN

This is the last written word of Mr. McLean. The ink had not yet turned black when it was found by his bedside, along with his Greek New Testament and Paradise Lost, after his sudden death, December 15, 1920. Mr. Errett being the first president of the Foreign Christian Missionary Society and Mr. McLean the first secretary who gave full time to its service they were, naturally, much together, but that was only one of many bonds between these two illustrious servants of God.

ISAAC ERRETT was by far the most influential man among the Disciples of Christ of the second generation. There is room for differences of opinion as to who among the strong men of that period was second; he was easily first. His great ability and his position as editor of a religious paper of the highest rank enabled him to exert an influence in ever-widening and ever-deepening circles.

The first number of the *Christian Standard* contained an account of the life and ministry and death of Alexander Campbell. From that time until he fell asleep, Isaac Errett wielded an influence among his own people incomparably greater than that of any other man. The paper he edited went everywhere and did more to shape the thought and practice and polity of the Disciples of Christ than any other agency. Next to Alexander Campbell the Disciples of Christ owe most to Isaac Errett for what they are and for the position they hold in the religious world.

Isaac Errett was born in New York City, January 2, 1820. His father, Henry Errett, was born in Arklow, Ireland, May 13, 1788, and was educated in Dublin University. His mother's maiden name was Sophia Kemmish. Of the seven children born to them, Isaac was the fifth.

Henry Errett was baptized in New York in November, 1810, one year after Thomas Campbell published the Declaration and Address. Soon after his baptism Henry Errett wrote a work entitled, "An Essay on the Constitution of the Apostolic Churches". In 1818 he addressed a letter signed by the officers of the New York church to the churches of Christ throughout the earth. This letter elicited replies from churches in England, Scotland, Ireland and from a few in this country. Henry Errett was not a minister of the gospel, but an employee of a real estate firm. While he was trusted and promoted from time to time by his employers because of his efficiency, his main interest was in the progress of the gospel. He died February 17, 1825, when Isaac was five years of age.

Of his mother Isaac Errett wrote, "I cannot speak of her as I ought. She has been everything to me. To her Christian piety I owe all that I am. And I can never cease to thank God that, having taken from the family so excellent a father, He has been pleased to spare us a mother in whom we have ever found all the wisdom and gentleness and patience and love the heart of a child could ask for." The firm that had employed Henry Errett assisted Mrs. Errett in opening a boarding house, in the hope that she might be able to support herself and her seven children. The task of caring for her boarders and her children was too much for her strength. After a trial of two years she married Robert Souter, a pious and parsimonious stone-mason. The step-father did not understand boys and was not concerned to establish himself in the good graces of his step-children. He made them work for him to the limit of their strength, and gave them a scant return in the way of proper food and suitable clothing. It should be said that in after years he expressed his regret that he had not done more for his adopted boys.

The first school that Isaac attended was taught by an Englishman. Under the guidance of a competent teacher the boy mastered the rudiments of reading, writing and arithmetic. He attended Sunday school and had to go to church. The church had no stated minister. The membership was made up for the most of Irish, Scotch, English and Scotch-Irish people, and believed in and practiced what was known as mutual edification. Every member knew it all and felt moved to tell it. How much good this young boy and his brothers got out of the church services is not a matter of record.

Leaving New York the family made their home in Somerset County, New Jersey. When asked for an account of his early life Abraham Lincoln said it could be given in the line, "The short and simple annals of the poor." Compared with the comforts and luxuries which are so common now, the home in New Jersey was bare and meager to the last degree. Nevertheless the boy Isaac was as happy as most boys of his age. The work on the farm was hard, but he could ride and hunt and fish. Besides, the family was large and that was an advantage. The poverty of those years was not a misfortune. Had he been born and bred in affluence he could not have loved people and sympathized with them as he did in later years.

IN 1832 the family emigrated to Pittsburgh. They found in that city a church of the Apostolic faith and order. In his thirteenth year Isaac Errett was brought to the border of what was then the West, and which was to be the scene of his toils and triumphs.

Mr. Souter, the step-father, engaged in the milling business. The boys rolled the logs to the saw and carried away the slabs and piled up the lumber. They carried heavy sacks of grain into the mill to be ground. When the season came round they cut the grass with a hook, bound it into bundles, carted it into town and peddled it from house to house.

In the spring of 1833 Isaac Errett and his elder brother Russell were baptized in the Allegheny River. As a young Christian he was faithful to the church. He attended the meetings regularly and responded to all the calls which were made on him. He had been instructed

in the Scriptures; he could read a lesson, and offer prayer, and speak to edification. He had a good voice and enjoyed singing.

About the time of his baptism his mother secured a place for him in a book store. He was to make himself generally useful. His employer was pleased with him and furnished him with good books, which he was at liberty to read at any time when not occupied in the store. He remained in the store only a year. In that year he became acquainted with good books and developed a taste for reading.

AFTER leaving the book store he learned the printer's trade. Because of his intelligence and application he soon became a master workman. As a compositor he was both accurate and rapid. While working at his "case" he felt the need of further education. He bought a grammar and other books and studied them diligently. Like many another printer he felt impelled to write. He contributed articles in prose and poetry to a weekly paper. Later he became the editor of this paper. The *Intelligencer* called itself a useful journal of commerce, manufacture, education and general intelligence.

After serving as a journeyman printer for some time he gave up that business and taught school. It was necessary for him to sit up late and work hard to keep ahead of his scholars. The first year he succeeded beyond his expectations; he gave entire satisfaction to his patrons. The next year he secured a better school and had a larger salary.

He was determined to get an education. Benjamin Franklin was a printer. Franklin was one of his heroes. He admired him and walked in his steps. He employed his leisure hours in study. Having but limited means he kept bachelor's hall for a year and a half living on a dollar a week. He read the best books and thus stored his mind with useful knowledge.

Isaac Errett became a preacher almost by accident. He did not intend to be a preacher. In his speaking in the church the people noticed that he had something to say. After delivering one of his little addresses it did not appear to him that he had made a speech. He began to make special preparation. He spoke five minutes, ten minutes and on rare occasions fifteen minutes. All this time he was serving in the bookstore, or at the printer's case, or in the school. He was thinking of making his way in some secular calling and helping the church as a private member.

Before long he was elected clerk of the church. Being present at the meetings of the Board he became familiar with its workings. At the weekly meetings provision was made for conducting the services of the ensuing Lord's day. The chapters to be read were selected; readers were appointed; and the person who was to make the address was designated. The church was young and poor and had no minister. The members exhorted one another. For obvious reasons Isaac Errett was called on more frequently than any other member. All the while he was struggling to make his way in the world, but still devoting much of his time to study, to writing and speaking, and the latter not because he wanted to, but because circumstances combined to force him into it.

He had not wanted to be a preacher; but he did want to do good. Meanwhile doors were opening on all sides. Wise and faithful men led by the Holy Spirit were calling him into the ministry. He saw and felt the need, and his mind and heart constrained him to respond. On the 21st of April, 1839, he preached his first regular discourse. Prior to that time he never had spoken more than fifteen minutes. His subject was the promise to David that his kingdom should not fail.

When it was proposed to ask him to preach a regular sermon, one of the elders protested, "This thing will never do at all. Isaac is a good young man, and we all like him and look upon him as promising. He can talk in our prayer meetings and do it well for a young man, but to bring him before the public as a preacher! It will do the cause harm; he does not know how to preach!" After the trial the people gathered around him with warm and hearty congratulations. The elder was filled with wonder and delight, and ever after proved a wise and true friend. He assisted the young preacher in many ways "even as a father the son in whom he delighteth." In dying he left him his library.

The first sermon marked an epoch in his career. He had found his place in the world, the place for which God was fitting him. He began to be recognized as a preacher and to realize that he was one, and that this was his appropriate and predestined calling.

It will be seen that Isaac Errett entered the ministry not from choice; he was called of God, as truly as was Saul of Tarsus before him. Having been called of God, he entered upon his vocation determined to do his best. By hard study, painstaking research and diligent and careful preparation, he gained the facility that distinguished him in his later years.

HE adopted the following program: "1. I will, with the help of God, rise at four o'clock and spend until six in reading the Bible and prayer. 2. Monday and Tuesday shall be devoted to the *Intelligencer;* Wednesday to general reading; Thursday to the study of some science until noon, the remainder to visiting; Friday and Saturday to preparing for the services of the Lord's day."

On the 18th of June, 1840, Isaac Errett was set apart as an evangelist. In October he resigned as teacher and took charge of the Smithfield Street Church in Pittsburgh. His salary was $300 a year. Had that been paid promptly and in full it would have been sufficient for his needs.

The following year he and Miss Harriet Reeder were married. At the time of their marriage Miss Reeder was better informed than he and able to criticize his speeches and sermons. She was ever ready with encouragement; she shared his toils and his poverty, and rejoiced in his growth and triumphs. In later years Mr. Errett attributed much of his usefulness to his wife.

The Smithfield Street Church practiced the holy kiss. At the appropriate place in the service the presiding

elder would call out, "Greet ye one another with a holy kiss", and the greeting began, right and left, and forward and back. The holy kiss was discontinued when a son of Ham united with the church. There was only one member, and she a maiden advanced in years, who was unwilling that the brother in black should be deprived of his privilege. In addition to the practice of the holy kiss the church had a rule that members should marry only in the Lord. They must not be unequally yoked with unbelievers.

THE Pittsburgh church was never strong either in numbers or in resources. Yet it is said that hundreds of churches were built by those who had gone out from her. Among the members who entered the ministry were James Darsie, Robert Graham, the Errett brothers, the Martins and S. A. Marshall.

Isaac Errett served the Pittsburgh church four years as its minister. He could not continue as its minister because it was unable to support him. He was forced out by need. While he was its minister he added a hundred new members and gave the cause in Pittsburgh a powerful impetus.

Mr. Errett's second pastorate was in New Lisbon, Ohio. There he met well-to-do people, lawyers, doctors, teachers and preachers. The New Lisbon church had a history, for it was there that Walter Scott preached that baptism was for the remission of sins, the first instance of the kind in modern times. His reputation as a preacher preceded him, and he was welcomed with open arms. He spent five years in New Lisbon. He was promised five hundred dollars and received half the amount. The second year he was promised two hundred and fifty dollars for half time and was allowed to make what he could holding meetings. The third year he was obliged to raise his entire salary in the field. The slavery question began to be discussed; people took sides, and churches were divided. While in New Lisbon he received calls from Detroit, Massillon, Maysville, Port Gibson and other places.

It was at this time that Mr. Errett and two friends formed an association pledging themselves that they would drink nothing but water, would use graham bread, and would abstain from the use of tobacco. How long they kept this pledge is not recorded. One thing is certain, namely, it was not an everlasting covenant.

From New Lisbon he went to North Bloomfield, where he spent two of his happiest years. He accepted the call to North Bloomfield in the hope that he would escape from financial embarrassment. At one service there was only one present. Mr. Errett proceeded as if the house was full. He read a chapter, sang a hymn, prayed, preached a sermon and closed with an earnest invitation. The man went forward and confessed his faith in Jesus Christ as the Son of God. The man became a useful preacher; his son is the beloved Professor Wakefield of Hiram College.

In 1850 Mr. Errett gave half time to the church in Warren. Later he accepted a call from the Warren church for full time. Even in that early day Warren was a center of culture and refinement. His friend, Judge King, gave him a home on condition that he remain with the church for a term of years. In Warren he preached three times on Sunday and did much work on the outside. In addition to his professional duties he sawed wood, groomed his horse, attended to the cow, supervised the work on the farm and occasionally lent a hand. When his wife was sick he was her nurse, and at the same time was father and mother to the children. It was while he was pastor of the Warren church that he had his debate with Joel Tiffany on Spiritualism, the report of which was published and widely read. Because of his reputation as a speaker he was invited to deliver an address before the American Bible Union. While he was in New York he heard Henry Ward Beecher in his own pulpit.

While living in Warren and preaching for the church he visited Michigan and bought some land. He became a silent partner in a great land and mill company. He thought he would soon be financially independent and could still preach. The Warren church and the Warren community were up in arms. The opposition to his leaving them was intense and positive. But his mind was made up and he felt he must go. On the 4th of May, 1856, he preached his farewell sermon. The subject of his discourse was "A Pure Christianity, the Hope of the World".

MR. ERRETT took his family out of their comfortable home in Warren to Lyons, Michigan. In Lyons they lived in a log cabin consisting of two rooms, a pantry and a loft which was reached by a rude stairway. There was a cellar under part of the building. The first Sunday after their arrival Mr. Errett preached in Lyons. The next Sunday he filled two appointments, one in the schoolhouse and one in the town. This was for him a laborious year. He carried on all the work of the farm, plowing, fencing, driving oxen, hauling in wood and piling up stones. As a result of his preaching a church was organized. Besides preaching in Lyons he began work in Muir. The winter was very cold. The thermometer registered 31 degrees below zero. Men and women were baptized in the river near by, the ice being cut for the purpose. Under the blessing of God five hundred in the county and a thousand in that part of the state were led to Christ. In 1859 he held a great meeting in Ionia and later organized the Ionia church. The ancestors of Dr. and Mrs. Dye were faithful members in Ionia. In the years he lived in Michigan he preached much in school-houses. He went far and near in response to earnest appeals. Thus he held meetings in St. Louis, in Baltimore and in other places. He was invited to take charge of the church in Springfield at a salary of $2,000 a year and a house to live in. This was a splendid offer for that time. Judge Logan offered to give half his income to the church in the event that Mr. Errett would accept the call.

(To be concluded in August WORLD CALL.)

Old Letters of Rare Value

By MARY J. JUDSON

THE work of the Christian Woman's Board of Missions in Porto Rico had its beginning in 1900 in an orphanage for girls in Bayamon, Mrs. A. M. Fullen being placed in charge of it. An orphanage for boys was opened later and evangelistic work was added. Climatic conditions seemed not to be favorable for Americans and changes of workers were frequent, but good results were secured.

In June 1902, A. G. Alderman, missionary in Mexico, was sent to Porto Rico to act as agent in the purchase of some property. We are fortunate in having his estimate of the value of some of the work there. He wrote on ship board July 9, 1902, during the return voyage:

The work of the Girls' Orphanage has been so conducted as to merit the highest praise from the citizens of Bayamon and the gratitude of those who have contributed to the support of that institution. Sister Fullen possesses rare disciplinary talent, a thing quite necessary in the establishment of such a work. When one looks upon that group of forty-eight orphan girls, when he hears their songs of praise and sees many of the older ones break bread in memory of their Master, he wonders how it was all brought about in so short a time.

Mrs. Maria Reynolds Ford followed Mrs. Fullen in the orphanage work and we are glad to have the following from her, written to the Executive Committee, February 24, 1904:

We know we are doing a good work for this people and they as a class realize and acknowledge it. Our girls compare most favorably with those of the very best families here, and by no means unfavorably with those of the same age and far better advantages in the home-land.

Faithful service was rendered by the following: Miss Nora Collins, Mr. and Mrs. H. G. Wilkinson, Dr. and Mrs. W. A. Alton, Miss Nora E. Siler, Mr. Elmer Ireland, Mr. and Mrs. V. C. Carpenter, Mrs. Helen R. McHardy, Miss Bertha Lacock and others.

Dr. Alton wrote the Committee from Bayamon, October 30, 1905, on returning from furlough:

We are back in the Island, trying as best we can to pick up the scattered threads and get in touch with the work again. We found the workers at the Girls' Orphanage quite well, and everything going nicely. Miss Siler is getting along fine and is proving herself well adapted to the work. Brother Ireland has done wonderfully well, considering his time being taken up largely with his school work.

Our horse, "Soldado" has gone the way of all the earth, but the mule still lives, eats weeds and is happy. About half of the chickens were stolen. I think this is all of our loss. I am sending you by this mail a sample of corn raised on the farm; it was planted June 20th.

In the autumn of 1903, H. G. Wilkinson and his interesting family were added to the mission force in Bayamon. On account of his long continued illness they were obliged to give up the work less than two years later, but in 1909 Mr. and Mrs. Wilkinson consented to return to the Island temporarily to fill a vacancy. We are glad to find the following from Mrs. Wilkinson written to Mrs. M. E. Harlan, May 9, 1909:

We have just had word from the dear girls at home and they are well and happy, and we turn with tears of joy and gratitude to this family of promising boys, desiring always to remember that they are as dear to our heavenly Father as our own can be, and happy to think that we will soon have a personal interest in each one from the earnest-eyed baby Cumercindo to Gabriel who has within the last month performed his first marriage ceremony and first baptism.

In July, 1905, Miss Nora E. Siler of Lawrence, Kansas, went to Bayamon for school work and spent several years in mission service. She wrote June 21, 1909, as follows:

I am very much interested in a new duty of mine assumed since we have such a dearth of workers. With Mrs. Wilkinson's encouragement and assurance that I could do it all right, I have undertaken to give a study in the life of Paul each Lord's day evening here at the Orphanage for our members and friends who attended the services while Dr. Alton was here to preach. Mrs. Wilkinson makes the "pastoral calls" and invites the people during the week and sometimes on Lord's day afternoon after her Junior services, and though she has great odds to work against, since we have no "sure enough" preacher, she succeeds in getting people to come, so we have quite a good attendance.

In September, 1906, Mr. and Mrs. V. C. Carpenter went to Porto Rico and took charge of the evangelistic work in the Bayamon District. Later, they went up into the hills and located at Dajaos. Mr. Carpenter wrote from Bayamon, May 6, 1907, about the work as follows:

Our work continues to grow. During the past week we have had at two services seven confessions. We are having services six nights out of the week and sometimes more than that, at the outstations. The Lord is wonderfully blessing us in our work.

Mrs. Carpenter wrote the Executive Committee February 9, 1909, the story we hear from every field of the need of workers:

We are so anxious about workers to go on with our work here that it is hard to write of other things just now.

Our work in Bayamon moves forward and though it is slow, we believe it will be a steady growth, if it does not have to stand alone for a period of time. A better class of people are showing interest in our services, and many new homes are open to our visits. Having to leave for a time is a cause of great regret to us.

OUR work in the Argentine Republic, South America, was opened in February, 1905; Mr. and Mrs. W. J. Burner were our pathfinders in that land. They spent some time in La Plata and visited other cities, but finally located in Belgrano, a suburb of Buenos Aires. Mr. Burner wrote Miss Judson, May 22, 1908, as follows:

We have succeeded in interesting several new people of late, but we can never tell how long the interest will last. Among these is a young Argentine who spent five years in the United States, who attends my weekly Bible class in the Y. M. C. A. rooms. We have been a second time disappointed in our efforts to find a young lady to help us in our work. Perhaps we will find one soon. At any rate, we have not lost hope.

Mrs. Burner wrote Mrs. Harlan June 15, 1908, this much appreciated message:

We will pray often for the headquarters family. I assure you of our earnest cooperation. Our work seems to go slowly, but perhaps the seed is falling on good ground. Anyway, we will keep on with the seed sowing. The harvest will bring joy, but it is a high privilege to be a sower though another reaps the sheaves.

In the autumn of 1909, Mrs. Maria Reynolds Ford of Tennessee and Miss Zona Smith of Iowa joined the mis-

sion. It is interesting to see the spirit in which Miss Smith took up the work as evinced in a letter written on the eve of her departure:

I'm so happy about my new work and so anxious or rather so eager to reach South America. Have been greatly burdened some of the time about my Juniors. My successor has not been chosen. Am hoping that the one we want may accept the work very soon.

Movement Against Alcoholism in China

By Hon. Wellington Koo, Former United States Minister from China

(Read before the International Congress against Alcoholism at Washington, September, 1920)

I HAVE been instructed by my Government to bring to the attention of this Congress the liquor question that is now menacing the people of all classes in China. I am conscious of the fact that we have met here not so much to draw up a program for legislation as for the purpose of exchanging views on a subject that is of common interest to all of us, and I am hoping and feel confident that the movements we represent will gather more momentum, and a stronger sentiment, world-wide in scope, will be built up as a result of this conference.

Until the last few years there was no liquor question in China in the sense we understand it. Of course I would be telling an untruth if I say that the Chinese do not manufacture liquors. The Chinese make some twenty varieties of wines, mostly weak. Taxes on these wines are heavy especially in recent years. Taking the country as a whole we may say that the use of wines is limited to festive occasions, weddings and feast days. The Chinese seldom drink to excess and those who do so are generally despised. Foreign wines, whisky and beer have been introduced into China in increasing quantities in recent years, and with the introduction of foreign breweries the problem has now become a serious one. The liquor problem there is one of foreign liquors.

Western liquors follow the spread of western civilization in China, unfortunately. Side by side with the importation of foreign liquors and wines came the establishment of foreign breweries in China. First we had the German breweries. Since the enforcement of the Prohibition Amendment in America it seems as if the liquor interests have decided to make China a dumping ground for the American liquors. I am authoritatively informed that in the last two years no fewer than eight American breweries have gone to China. In the fall of 1918 the Ranier Brewery of California started a plant there with a capital of $2,000,000. In 1919 two St. Louis and one Milwaukee breweries went to China and lately four more from the State of Illinois. These breweries have brought with them the latest methods of advertising. Such signs as "American Alcohol Cures Opium" and "Sanitary Alcohol" are frequently seen.

I don't like to say anything offensive to my American friends but I must say that you may give us your religion, your sciences, your methods of government and systems of education. We welcome all of these, but do not give us your breweries. I feel encouraged to say so because I know you do not like to see these liquor interests established in China.

There is another reason. It is personal. I received my college education in America and have lived in this country over ten years. China is my mother country, but America is a foster mother to me. I like to see America represented in China by her schools, by her churches and by her other constructive enterprises, but I do not like to see America represented by breweries.

Hon. Wellington Koo

The activity of American liquor interests has caused many protests from Americans in China. It has led to the establishment of the Chinese Prohibition League. This League was founded by Chinese students in American universities and colleges and has an active membership of nearly 1000 workers. The League is extending its activities in China.

The Chinese prohibition movement is a new one because the menace is new. We seek your cooperation. Both the Government and thoughtful people in China are seriously concerned over this question. Your sympathy and your cooperation will be of great encouragement to us.

The Fellow Who Cared Enough

By ARTHUR VAN DERVORT

Burton Chaney Telling the Boys about Achan—"The Man Who Thought He Could Fool God"

"MISTER CHANEY here yet?"

The little Polish boy with the eyes that won't keep still evidently does not expect an affirmative answer. The question is delivered as a matter of form. Having relieved his mind, he immediately proceeds to relieve Tony of his song book just to provide a little action before the main event.

"Huz Mister Chaney cum?"

This time the question comes in ponderous tones slightly punctured by the goslings. From the heavy shuffling of feet that precedes the voice one might expect a troop rather than the one individual who appears at the doorway. Evidently his heels and toes refuse to march together. At the sound of the voice all of the early arrivals pause in their several diversions. Undeniably "Fat the Wop" rules the kids on Ninth Street. He may be put to rout next month, but today he rules. It is not absolutely necessary to listen when he speaks, but the children consider it wise. He is plainly disappointed to find that he has preceded the object of his inquiry, but such a tender emotion must be concealed. Accordingly he proceeds to exhibit to respectful eyes a wide canvas belt with brass buckles, the exact ownership of which might be a matter for grave consideration before a jury of his peers.

The front door slams. The boys listen expectantly. Operations are resumed, however, when the rapid footsteps on the old wooden stairs of the Community House indicate it is only another of the "guys". The newcomer also seems to have trouble with his feet. Plainly his task is to control the springs. A trill from an Italian opera comes gaily in through the door and after it breezes Santo the irrepressible.

"Where's Mister Chaney?"

A peculiar emphasis on the "where's" betrays Santo's real concern. The boys eye each other a little anxiously. It is almost time for Sunday school to begin.

"Ain't Mister Chaney a-comin'?" questions a little Russian seriously, with mind all set to face the bitter truth if necessary.

The tension increases. It is relieved, however, by a shout from the lower hallway. The call is cut short by a laying on of hands on the part of some one interested in the serenity of the Russian church service downstairs, but the magic word escapes.

"Mister Chaney's c——!"

The right of discovery is plainly established for this day. The discoverer's announcement reaches all in the Community House. It is also relayed down the street. Evidently the triumphal entry is at hand. One wonders what sort of an immortal will appear.

The thing that struck the boys most forcibly when Burton Chaney first came to the Community House was the length of his legs. They naturally loomed up from the boys' perspective. For a while they dubbed him "Daddy Long Legs." Soon they came to realize that far above the legs was a head to be reckoned with, and that in between the head and the legs was a good solid backbone. They learned something else. They gradually came to know that "Mister Chaney" had a heart that succeeded in going into all sorts of places where one of his size would scarcely be expected to go.

Burton Chaney and the gang soon became fast friends. Just how "fast" appeared a little later when the Community House was forced to close for a time because of the extremely cold weather. One stormy Sunday afternoon during the recess, a delegation of the boys appeared at Central Church some seventy-five blocks away. The motley bunch soon made known the object of their pilgrimage. "Where's Mister Chaney? Why can't we have our class here with Daddy Long Legs?" So much for the beginnings of the affair that causes such a stir at the Disciples' Community House each Sunday morning.

Be it said in passing that Burton Chaney did not rush pellmell to offer his services as High Mogul of the Ninth Street aggregation. He admits he was pulled into it. He admits he gave the usual excuses when Miss Merrill offered him the chance to take a class of "reg'lar guys" down at the Community House. (He even admits a slight shivering in his otherwise serene backbone.) As for time, was he not "boning night and day at Columbia"? As for ability and experience, he had "nothing, nil, nihil,—for *that* job, absolutely nothing!"

Be it said, moreover, that Burton Chaney did come to the Community House, and has been coming regularly for nearly two years. In the meantime he has grown another inch or two and has fallen heir to a Beta Gamma Sigma, the honor fraternity of the School of Business of Columbia University. If his standing in his church and social circles has suffered, it has suffered in silent seclusion. He has carried his boys with him as a side line. He has even spread them out on the rugs and furniture of the Chaney home. As sometimes happens, the side line appears to have doubled the profits. The boys have gained immeasurably. So has he. It is worth something to have a loyal body guard such as, augmented from above and below, now accompanies him up the Community House stairs.

"Here's Mister Chaney!"

The demonstration slightly embarrasses the gentleman of the oft-quoted name, but he good naturedly untangles the short circuits and gets his boys in line for the opening song. The process is a little complicated owing to the fact that the arrangement of chairs leaves only two next himself.

It is worth going a long way to see (and hear) this assembly of boys, drawn by some strange power into the Community House Sunday school from the streets of the East Side. In color they range from the blue eyed, flaxen haired Joseph, a little Russian, and the olive skinned Frank, an Albanian, to Rosario whose dark skin and shining black hair and eyes portray a perfect type of Southern Italy. Here, too, we have a potential if not an actual babel of tongues, for although these boys would resent being called anything but American, they have, through their parents, a speaking knowledge of many of the Old World tongues. Yet shades of color and of speech do not bother these boys greatly, not when "Mister Chaney" is around. He is the presiding officer of a miniature League of Nations. Ah, a real league this, because it is also a league of hearts, self forgetful in their devotion to a common friend.

The class room period brings the acid test of any teacher's popularity. Here it is that many a class of sweetly necktied and respectable urchins have put the well intentioned teacher to rout. Here Burton Chaney almost met his Waterloo. Reserves of heart and head (and hand, too,) were employed before the issue was turned.

These boys know little of discipline and order. For the most part they are products of the strong arm tactics of the street. All bear visible marks of many battles, and frequently an adoring eye peeps out from a setting of significant black. With most of them gambling is a pastime and petty thieving ("crooking") a slight adventure. Few of them are essentially "bad" characters. Some are choice spirits, but incipient gangster or incipient statesman, each is rough and ready. Many a man would rather face an army than such a class.

Burton's main attack is with the story—stories of Bible characters old and new. The action is direct and decisive. The stories, set on shafts of the East Side vernacular, strike home with the boys. Listen to this extract from the story of "Achan, the Man Who Thought He Could Fool God," as we overheard it one Sunday morning.

"You fellows remember when the city of Jericho was taken, God told the Israelites not to take anything of value from the city. They were to take all the gold and silver and iron for the tabernacle and burn all the rest. Well, there was one guy who thought that he could get away with something, so when the Israelites were burning the city he saw some fine clothes from Babylon and a piece of gold and some silver. He decided that he would just take that stuff and hide it and nobody would know the difference. So he copped it and took it back to camp, where he hid it in his tent thinking that nobody saw him. He was a pretty clever guy and nobody did see him except one person, and that was God.

"You know, fellows, you can't hide anything from God. He even knows what you think about. You may hide something from your mother or your father and the cops may not find it out, but there is always one person who knows about it. You can't hide anything from Him.

"Well, as I told you, this fellow Achan thought he was a pretty slick guy and had got away with that stuff in fine shape. God saw it, though, and told Joshua that there was one of the Israelites that had disobeyed Him and that He would not help them any more until they found this man and punished him. So Joshua called all the tribes together and God pointed out Achan to Joshua. Joshua called Achan before him and found out where he had hid the stuff, and then the people of Israel took Achan out on the plain and threw rocks at him till he was dead. His whole family was punished too. That is

Some of the "reg'lar guys"—in New York's East Side

what happened to Achan, the guy who thought that he could hide things from God.

"I expect you wonder why they punished Achan's family. Well, I'll tell you. When a man goes up the river to Sing Sing, don't the rest of the family get punished too? Whenever one of them goes out people point and say, 'Look, there goes a woman whose husband is in Sing Sing,' or 'there is the brother of that bum that got sent to prison.' Nobody wants to go around with them, and all the time they are thinking that one of their family is up the river. I think they are punished as much as the guy who did the wrong, don't you? So, fellows, just stick that under your cap and think about it. If you do something wrong and are punished for it, you are not the only one. All the family are getting punished too."

Gambling is a Pastime

These boys were snapped, gambling for money in a court just back of a dingy and crowded tenement.

This particular morning the type of story happened to be negative. Usually the boys follow great positive characters, men like Daniel, Gideon, Joseph and Elijah. Last winter they followed the adventures of the Man of Galilee, as He gathered about Him the "gang" of loyal men with whom He overturned the world. (We should hesitate to use the word "gang" in this connection, but we should remember that with these boys the word suggests the object of their keenest enthusiasms and their deepest loyalties.) Somehow, as these great men of God are made to walk the earth again, their path always leads to Ninth Street. This is real teaching.

Most accounts have some note of sadness, and this one is no exception. We usually take the boys into our confidence as far as possible. One thing we have not the heart to tell them. These are their last weeks with "Mister Chaney". In July he leaves for a distant city. Just before he goes we shall take the boys camping and out there in the quiet of the woods we shall try to tell them and help them to see it right. It is not easy to lose such a friend.

The saddest thing of all, though, is not Burton Chaney's leaving. He probably will bless another neglected gang elsewhere. The saddest thing is that we may not be able to find any one to "carry on". There are ten times as many young men in New York City—young men of sterling qualities—as are needed to leaven the boy life of the whole East Side. Yet not one of these boys in ten will find "a friend." Oh, when—? And why not? Can it be that "Home Missions" has no glamour or appeal?

Burton Chaney often wonders just how far his teaching has affected his boys. (How like the preacher's query!) Probably he will never know. He is leaving the boys too soon. One thing is certain. Boys are human, and the human soul ever "becomes like unto them" it worships. Of another thing he may be sure. The boys of the Ninth Street gang will never, never forget their Daddy Long Legs, the fellow who cared—*enough*.

"Granite may crumble, wind and rain destroy,
Urn, shaft, and wood may perish and decay;
But this shall stand forever and a day,
A living, loving monument—a boy!"

New York City.

On the Roof of the World

FROM Shanghai 1000 miles up the Yangtse river by Chinese steamer to Ichang; six hundred fifty miles by houseboat still farther up the same river to Kiating; then many days up a swift mountain stream on a raft, over frequent rapids which must be traversed with the aid of many coolies who pull the raft, inch by inch, to Yachau; Yachau to Tachienlu overland for days in a sedan chair carried by coolies or on mule back, with all baggage and mission supplies strapped to men's backs or on pack animals; finally from Tachienlu twenty-nine days farther on over fifteen mountain passes, none lower than 13,000 feet; and the little caravan has at last reached Batang on the border of the "great closed land" of Tibet. No railroads; trails infested with bandits; no place to rest along the way except in the unspeakably dirty mud inns: "The missionaries sacrifice so much", you say—"No," says Mrs. Shelton, "that is just what we don't do, for He whom we serve makes it up to us one hundred-fold, yea, one thousand-fold, in His nearness, His strength, His comforting. We do not lack for anything in His service."

TIBET

Tibet is a land as large as California and Texas combined, with a population variously estimated from 2,000,-

000 to 6,500,000. In an unexplored land an accurate census is impossible; it can only be an estimate.

The people are a mixture, a subdivision of the Mongolian race, with features and coloring much like the Alaskan Indian. Their record runs back into the time before recorded history begins. They are a nomad people retaining even today many of their primitive customs. As for their religion, it is principally a very corrupt form of Buddhism, their "spiritual" fathers being known as lamas. It is said that there are a half million of these lamas or priests, 15,000 of whom reside in the great lamaseries of the capital city of Lhasa, alone. In all, they constitute, perhaps, about one-seventh of the entire population of Tibet. It is the pride of every family to give at least one son for the priesthood and into the isolated lamaseries which are clusters of mud buildings, usually built in remote places, sometimes in a sheltered ravine, more often on the mountain sides, these men, several hundred of them often, live together in seclusion—carrying on the empty forms of their religion in which there is much ceremony. For the great feast days, pilgrims come from afar, and even women are admitted into the sacred precincts of the lamas on those days. They are ignorant men, leaders of a sturdy but ignorant people, but under their leadership Tibet has no chance of bettering its condition. It is only another instance of the blind leading the blind.

Since the British expedition under Younghusband in 1904-1905, which brought the foreigners even into the sacred city of Lhasa itself, much has been accomplished in the opening of Tibet for historical study. The spell has been broken and contact with the west, brought through a few foreign explorers and missionaries, has helped to break down the former barriers of seclusion.

To the south on the border land of India are the British garrisons; to the west is Persia; to the north, the cold barren outreaches of Russia; to the east is China. No one particularly wants Tibet, for it would be difficult of subjection, and no one wants any one else to have it. It has become China's opportunity, however, and gradually the Tibetan border has been moving westward under China's slow system of invasion.

First Missionary Effort

Petrus Rijnhart, an intrepid Dutchman, was the pioneer as far as our people are concerned. While not of the Disciples of Christ when he first went out, later he came clearly to discern the scriptural position peculiar to this people as he itinerated over the hills and valleys of Tibet with his open Bible often in front of him. Before he started back on his second journey with his wife, a Canadian woman, Dr. Susie Rijnhart, they united with the Disciples of Christ, happy that they had found at last the "household of their faith".

For several years the Rijnharts worked in and about Lusar on the Tibetan border, healing, teaching and preaching the Word, and then with the conviction that they had been called to do pioneer work, they started with their baby son far out over the mountains on their trail to Lhasa, the forbidden city. On a high mountain pass, under the eternal snow lies the little son. Later Mr. Rijnhart was murdered and Dr. Susie, alone, found her way back to America to arouse her people to the thrilling challenge which Tibet offers to Christendom.

* * * * *

Dr. Rijnhart's appeal enlisted Dr. and Mrs. A. L. Shelton, who returned with her on her second journey. Mr. and Mrs. Ogden soon followed and then Dr. Loftis whose grave on the main road to Lhasa, three miles out from Batang, marks a service of only six short weeks. The inscription challenges all passers by in three languages, "Greater love hath no man". The appeal of this brave man drew Dr. Hardy out to take his place. At the present time our force in this lonely station includes Dr. and Mrs. Shelton, (on furlough) Dr. and Mrs. Hardy, Mr. and Mrs. Ogden, Mr. and Mrs. MacLeod, and returning with Dr. Shelton this fall will go two new couples, Mr. and Mrs. Morse and Mr. and Mrs. Duncan.

The Work

In Batang there has slowly grown up a small Christian community. There have been organized and built a hospital, a school and church; a group of orphan children are being cared for and reared in the Christian faith.

On the Trail to Batang

Birdseye View of the Derge Lamasery

The palace of the Prince of Derge is in the foreground. This is one of the finest buildings in all Eastern Tibet and will house 300 people. It took the father of the present Prince about fifteen years to complete the building. It was built by his subjects, he simply furnishing them food. The material was brought out of the surrounding mountains.

Through the efforts particularly of Mr. Ogden, the men are learning various trades and especially how to farm better, so that many who have lived in great poverty are becoming independent and prosperous. It is a far hermit country, and the work consists of bringing to these people the simple fundamentals in all things which make for better living, along with the simple teachings of Jesus Christ, which alone make everything else possible.

The Challenge

In and about Batang the country was in a state of war. It was again an outburst in the long fight between Chinese garrisons and the Tibetans. Things were becoming desperate when the Chinese general in Batang called Dr. Shelton and asked him if he would be willing to go to a distant city and talk things over with the Tibetans regarding an armistice. The Doctor agreed and in the course of time favorable negotiations were arranged. During the weeks in which Dr. Shelton remained in Jangka he had many interesting conversations with the Tibetan governor. One day the governor asked him what his intentions were, what he wanted to do later and Dr. Shelton replied, "Go to Lhasa, build a hospital, take some fifty or sixty Tibetan young men from over the country, train them in medicine, and let them go back to their own homes to be of service to their fellows".

Through the interest of this governor a letter was dispatched to the Dalai Lama in Lhasa, the highest authority in all the politico-religious system of Tibet. Four months later came back the message: "I know of your work and that you have come a long way to do good and, so far as I am concerned, I will put no straw in your way, providing there are no foreign treaties to prevent your coming".

The dauntless Rijnharts' dream did not die with their passing, but rather has it been fulfilled in the permission granted for the foreign doctor to enter and work in the once forbidden city.

And Now What?

According to the principles of cooperation which missionary societies have been observing of recent years, the Disciples of Christ are regarded as having the whole field of Tibet for evangelization. At present we are only upon the border at Batang. Chamdo, half-way between Batang and Lhasa, is now open for medical work as well as far Lhasa. This summer, after furlough, Dr. Shelton will return to Tibet and make his long planned-for pilgrimage to Lhasa, healing and preaching along the way. Mrs. Shelton will spend the time that the Doctor is itinerating, in India completing literature and text books in the Tibetan language, all of which are much needed in the educational work.

It is the dream of the missionaries that, in all, six stations may be established in that land—and then by itinerating for a distance of nine days in every direction,

every man in all Tibet will be within reach of the gospel. The price paid in life so far has been heavy; Dr. Rijnhart with her husband and son, Dr. Loftis, little James and Ruth Ogden. But Dr. Shelton adds, "The price has not all been paid yet. How many more payments we do not ask to know. Long before we shall all gather up yonder at the foot of the cross with Dr. Loftis, Dr. Rijnhart, and with all those whose lives have been a part of the price and with those whom they shall bring with them, the Tibetan's prayer 'Om Mani Padme Hom' will have become 'Our Father Who Art in Heaven.'"

Additional References

For those who desire more material for this discussion of Tibet, any of the following are recommended and can be ordered through the United Christian Missionary Society with the exception of the World Call issues, which are out of print.

Sunshine and Shadow on the Tibetan Border.....$0.75
A Message from Batang ..... .75
With the Tibetans in Tent and Temple 1.00
Pioneering in Tibet 1.25
Shelton of Batang, World Call, June, 1919
Opening the Great Closed Land, World Call, February 1920.

An Open Door of Healing in India

By DR. JENNY ENGLISH CROZIER

Mr. C. M. Jackman, of Wichita, Kansas, has made a gift of $25,000 for the proposed new medical building, Bilaspur, India. This is given as a memorial to his wife, Mrs. Susie Pritchard Jackman. The plan is to build, with the $25,000, a nurses' home and a part of the hospital plant. Bilaspur is in a great and needy field, and this will not only be a beautiful memorial, but a great life saving center for the future years.

WILL you come with me for a little visit to the throbbing heart of India, throbbing with new life, new hope, new purpose; throbbing because it has been touched by the love, and life, and teachings of the "Lowly Man of Galilee"?

Four hundred and fifty miles by train from Calcutta we reach Bilaspur in the Central Provinces, the nearest one of the stations of the United Christian Missionary Society. The work was begun here about forty years ago by four young people who traveled many miles by ox-cart to reach this beautiful and needy city on the south bank of the Arpa. As this white man and three white ladies went about doing good, teaching, preaching and caring for the orphans that were brought to them, the people caught a new vision of life.

Then the doctors came and, seeing the needs and opportunities for service in this sin-sick and stricken land, bought a beautiful estate of about five acres not far from the center of the city. Here were built three good, brick buildings to care for the great numbers of sick and afflicted who came to them day by day. The dispensary and two small hospital wards are still in good condition and in constant use today. The largest building is for the out-patient department. It is a busy place from eight o'clock to eleven every morning except Sunday for we see as many as a hundred and ten patients daily.

Who are all these patients, you ask, and where do they come from? In the first place, there are many from the city of Bilaspur itself, a city of twenty thousand, as well as from all parts of this great land, north, east, south and west. There is the Hindu of the high caste and the Hindu of low caste; there is the Mohammedan and the Sikh from the Panjab. There is the Bengali and Marathi, the Madrassi and Gujarathi, each speaking his own tongue and living according to his own customs. But when illness comes, all with one accord seek the same help. No, not all, for many still follow the quack doctors who practice as of old. Many do not know the

A View of the Hospital Compound, Bilaspur

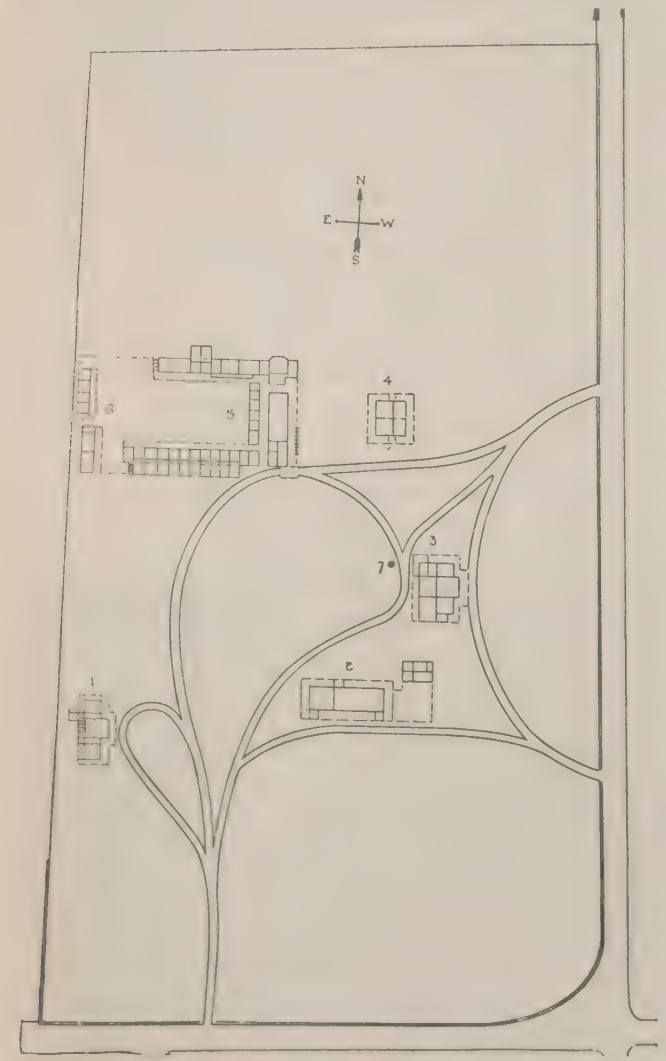
The dispensary is seen on the left, the European ward on the right; the bungalow can be seen through the grove of cork trees.

help that could be obtained if they would come and ask.

Those men carrying a small cot slung from a pole do look tired. They say they have come from a village fifteen miles away and have been on the road all night. They have brought their brother to lay him at the feet of the foreign doctor that she may lay her hands on him.

Across the compound is coming one of our new neighboring missionaries with a baby in her arms. They often bring or send their Christians to us when they are very ill, for while they do quite a medical work themselves, they are not doctors. Only one of the several missions working in this district has its own doctors. All must send patients to us when the condition is serious.

The nurse says there is a woman outside in an ox-cart who is unable to come into the consulting room, so we must go out to see what the condition is. It is necessary for her to have an operation at once. While the nurse is preparing her for it let us see what these girls from our boarding school want. They are a fine lot of girls. They have come here to school from our Christian families living in the villages, from our other mission stations and from the neighboring missions. Of course we are responsible for their medical care. Several of the older girls are wanting to become trained nurses. We have no nurses' home and training school here at present, but come out into the compound and I will show you what we plan to do.



The Plan of the Compound, Bilaspur

(1) Bungalow. (2) General ward (old). (3) Out Patient Department. (4) European ward. (5) Proposed Nurses' Home and Hospital. (6) Venereal ward. (7) Well.

You see this small building at the left. The ward which is supposed to contain nine beds generally has thirteen or fourteen patients besides relatives of some of them. All castes, all ages, all sorts of ailments may be found here at different times. You see how much we need wards to separate the little children from the older ones; the surgical from the medical patients.

This small room where you see three beds is our obstetrical ward, quite inadequate to meet the requirements of this very important department of the work. We hope to turn this whole building over to this department as soon as the new building is finished.

Had you not heard? Come over here through this grove of cork trees and I will show you where we plan to build. Here on the highest point in the center of the compound we are to erect a nurses' home and hospital in memory of Mrs. C. M. Jackman who died about four years ago. Mr. Jackman of Wichita, Kansas, is giving us $25,000 for this purpose. The building is to contain an operating room for which we have been pleading for many years. A laboratory and class room will provide a place for the teaching of the nurses. There will be wards for women, for girls from the boarding school and for little children. There will also be family wards, as we call them. These will be private rooms with a small court yard, containing cook room and bathing place at the back. These are necessary because of the caste prejudices of the people. They need a place where they can be separate from other families, and can do their own cooking or have it done by a servant or some member of their own family. For this accommodation they are willing to pay. There are to be twelve such rooms.

The large open room at the end of one wing will be the assembly room where nurses and patients will meet every morning for Bible study and prayer. There will be books here in the various vernaculars that the women who can, may read the gospel story in their own tongue. The Bible woman whom you saw teaching in the women's waiting room at the dispensary, teaches the in-patients and their friends in the afternoon.

The two one story buildings at the rear of the central court yard no doubt will be busy places, especially the venereal ward on the right. Many of our charity patients are of this type—poor helpless creatures that have been driven from their homes because of this loathsome disease. Do you see that little girl with the scarred face and crippled hands and feet? Her father brought her here in a basket at the end of a yoke which he carried on his shoulders. He had a stone in the basket at the other end of the yoke to make it balance. The girl was baptized a few weeks ago and has been very happy ever since. She prays for her relatives that they too may come to know Jesus.

The room over the assembly room is to be the ward for

The Venereal Ward, Bilaspur

small children, and the one in front of it will be for the girls who become ill in the boarding school.

The remainder of the second floor will be used as the nurses' home and will contain rooms for two American nurses, three staff nurses, one assistant surgeon (Indian), a matron and sixteen pupil nurses.

The women in the churches in and about Washington, D. C., are providing sheets, pillow cases, towels and many other things to furnish the nurses' home and hospital. They are also making dresses for the tiny babies and little children patients.

We hope to have the building ready for occupancy by the last of March, 1923. There is much more than a building needed, however, before efficient work can be done here. We must have beds, bed-side tables, operating room equipment, laboratory, office, kitchen and dining room furniture.

It would take only $1,500 to endow a bed, or $90 a year. This would provide funds for many a child or unfortunate woman. You ask what the equipment will cost? The absolutely necessary things mentioned above will cost about $6,000.

When we get the hospital well equipped and an efficient staff at work we hope to be able to serve the community as it should be served. The responsibility is heavy and I am wondering if those who have honored the one in charge of this work by naming their circle, auxiliary or division for her would not wish to have a share in equipping the hospital entirely aside from the regular gifts. There is so much to be provided and every little helps. If any such would write to me I would be so glad to tell how they can help to the best advantage.

The Land of the Incas

Third Latin American Letter

By MRS. ANNA R. ATWATER

WE have had twelve days in Lima, Peru. This was a longer visit than we proposed to make, but was necessary because of infrequency of the sailing of ships. We believe that the time was profitably spent.

Peru has a fascinating history and Lima, its capital, is full of reminders of that history. The National Museum furnished many objects of interest, but we had the rare privilege of entrance to the private museum of Dr. Javier Prado, Dean of San Marcos University. Perhaps there is nowhere to be found a more wonderful collection of the hand work of the ancient Incas than in this museum. Pottery, metal work, weapons, fabrics, garments and adornments of all kinds and in various states of preservation line the wall from floor to ceiling in several large rooms, the more delicate and valuable things being cared for in glass cases. There were also many treasures preserved from the race that antedates the Incas. Mummies were numerous, many of them in the posture we read of in our school histories, with hands crossed and knees drawn almost up to the chin. Many useful and ornamental things which Indians always buried with their dead were to be seen. They were a marvelous people, with a tragic story.

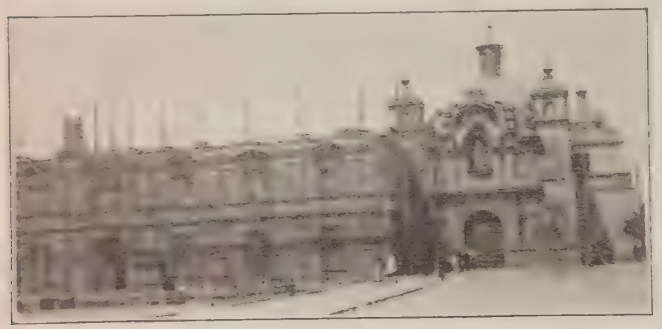
Spain's conquest brought to an end the reign of the Incas. The hero and the villain of this conquest was Pizarro. We have been reading again the thrilling story. We went to the Cathedral, as all visitors must, to view his bones which rest there in a glass case to be looked at and pondered over from generation to generation. How brave he was! What hardships he endured to conquer this land and to possess its marvelous treasures! Was it love of his native land that inspired him? Was it devotion to his religion, which he forced upon the Incas? The story of the capture of Atahualpa, the great head of the Inca nation, and his assassination is so full of treachery, so perfidious, that it is hard to impute lofty motives to the conqueror in anything he did.

In the outer court of the Government Palace, on the Central Plaza, we saw the spot where Pizarro is said to have fallen at the hands of his enemies, Indians of Chile, who never forgot his treachery to their great chief. His name is not loved by the people of these lands. No monument is raised to him.

The central Plaza in all Spanish cities is a marked feature. In Lima perhaps nothing seems more dignified and beautiful than the Plaza. Its green grass, its trees and flowers and fountains, its significant statuary and its seats, where the weary may rest in the shade of palms, make an attractive contrast to the dry, narrow streets made mostly of cobblestones.

On one side of the Plaza is the Cathedral. The orig-

inal of it Pizarro built, laying the cornerstone in 1535. It was the first church built in Latin America. Time and earthquake have made much remodeling and rebuilding necessary. It is said to be the largest cathedral in all South America. It is not as ornate as those we have seen in Mexico, nor as some other churches in Lima, but it is in good repair. While we were there the out-



San Marcos University, Lima, Peru

side was being redecorated. We did not see at all the figures on the two quaint towers, for they were covered with what looked like canvas or burlap while repairs were in progress.

The oldest university in the Americas is in Lima, Peru. San Marcos University was founded in 1551. It has had, amid all the changes that have taken place in this land, a continued existence to these days. We are glad to have a picture of this time honored institution.

The Peruvian people are justly proud of their University. The building is not at all imposing and, like the Cathedral, the picture of it shows the scaffolding, indicating that repairs are going on.

The repairs being made on Cathedral and University, and a large new temporary building in process of erection, all speak of the oncoming celebration of the Centennial of Peru's independence from Spain. It was in 1821 that San Martin proclaimed from the Municipal building on the Plaza that Peru was a free and independent nation. Simon Bolivar shares with San Martin the honor of the struggle for independence. The last battle in the establishment of that independence was not won till 1824. Peru loves to honor the names of those heroic men. If Bolivar is represented in history as the more brilliant man of the two, it is well to remember that San Martin was far the nobler in character. In the Plaza of the Inquisition is a large and beautiful statue of Bolivar in bronze. We would have been glad to send you a picture of the new monument of San Martin, also on horseback, but it stands now carefully covered from sight, to be unveiled in the coming Centennial Exposition.

The Hall of the Inquisition cannot fail to be of interest to any one who wishes to know what the people of these lands have come through in their strange history. The Inquisition was established in Lima in 1569, and lasted almost two and one half centuries. The famous Hall where the victims were tried is wonderfully preserved. The ceiling is always commented upon. It is richly carved red cedar, the work probably having been done by the monks. Over at the museum is to be seen the immense table carved like the ceiling of the Hall. On this, they tell us, warrants against the convicted were signed. In this judgment hall, in those days, the people tell us, an image of the Christ stood, so made that, by the manipulation of a small wire, its head nodded assent to the conviction of the accused.

Before any person speaks disparagingly of these people and their possibilities for the future, let him remember these two hundred and fifty years of history and the Hall of the Inquisition. Yes, and he will do well to take even a longer range of vision, going back to the Spanish Conquest and coming clear down to our own days.

We watched, on Good Friday, the throngs of people in the Plaza and on the streets of Lima, saw the processions of soldiers, military bands, State officials and Church officials; observed the crosses, the burning candles, the clouds of incense; saw the image of the crucified Christ in a glass casket borne high in the midst of the procession, and the upright figure of the Virgin, clad in velvet robe, on a white palanquin carried a little behind. We could but wonder what the effect of such demonstration is on mind and heart of these people as the years go by. In the churches we saw a good many men on their knees before the images, devout women stooping and lifting the robe of the image of Christ and kissing its feet. We saw school children running in to dip their fingers in the font of holy water and cross themselves, bend the knee before the image of the Virgin and run out to their play. In our hearts, as we watched,

Crowds on Good Friday, Lima, Peru

was no thought of contempt for any devout follower of such forms and ceremonies. We recalled the words of one of our own Christian poets, who said of himself:

"He dared not mock the Dervish whirl,
The Brahmin's rite, the Lama's spell,
God knows the heart; devotion's pearl
May sanctify the shell."

But we realized, more than ever before, the bondage in which the ignorant are, who blindly follow what they have inherited as religion. They have not been taught the power of the living Master of men. As to statesmen and scholars who followed the images that day, we wonder. Surely there are better things for all in the days yet to be. Who shall usher them in?

We were glad indeed to study the work being carried on in Lima by the missionary forces. The largest work is that of the Methodist people. In Lima and Callao, the seaport town of Lima, they have a thousand children in their schools, and are doing a considerable definitely evangelistic work. The Free Church of Scotland is there with a fine boarding school for boys and with its evangelistic work. The South American Evangelical Union supported by a union of forces in England, is doing a work that is to be counted on. The Y. M. C. A. has two men there with their families. From the spirit they manifest it would seem that their work will count right in with the other missionary forces. They have not yet started any institutional work, but are making their connections and getting the people interested in the movement. After they become thoroughly established we are hoping that the Y. W. C. A. will follow with its helpful influence.

We travelers have a very deep sense of gratitude to the whole missionary force for their welcome to us, which was so cordial; for their effort to help us to study their work and to understand the needs of the people. We met them in a group together, we were at different times guests in their homes. We were encouraged by their devotion to the big work they have to do. We trust that better equipment for them may be furnished.

As I write this letter to you, we are on the week's journey from Lima to Valparaiso, a distance of nearly fifteen hundred miles. We make several stops on the way. At Arica, as our boat was to be in the harbor nearly all day, we went ashore and made a run up to Tacna, passing over absolute desert for about forty miles. These two cities belong to the two provinces of the same names which constitute the disputed territory between Peru and Chile.

On this little trip we saw our old friend, the Ford, put to a use new to us. With its rubber tires removed, it ran on a steel track, furnishing the power that carried a dozen people in a frame car up to Tacna and back. This novel mode of travel furnished a change from the movement of the ship and was not unwelcome.

We expect to reach Valparaiso April ninth or tenth. We make a short stay there, a somewhat longer one at Santiago. Then we take the journey across the Andes to Buenos Aires expecting to arrive in that city the eighteenth.

"Journeying mercies" have been with us all the way. We are not forgetful of the home forces. We trust that all is well with the work and the workers.

The High Cost of Spiritual Living

By R. A. DOAN

When a man of the proved loyalty to Christ, unselfish devotion and practical sagacity of Mr. Doan spends half a year in a given mission field and then, after an interval at home, devotes another six months to an intimate study of that same field, right on the ground and face to face with its problems, his words deserve the most careful consideration.

THERE are things I would like to say about our recent visit to Japan and China. I would like to tell you of these people just as people and of new characteristics which we did not discern on our former visit. It would please me to recount some of the beauties of that most beautiful country—Japan. I would be glad to inform you in detail of the latest developments in the growth of our mission work and that of other communions. But I am impelled by a force which I cannot resist to speak about the reactions in my own mind and heart, growing out of what I saw during those vibrant months in Japan and China and out of what I have seen and felt since our return to America. Perhaps America presents to our view a different perspective from afar than we would have observed had we lived here during the first six months of 1920. It certainly is true that we have received impressions in Japan and China which could have come only at close range. I speak with seriousness and with concern though without pessimism upon what might be termed, in the language of the present day, "the high cost of spiritual living."

In Japan one marvels at the tremendous economic changes that have occurred during the five years since our last visit. Our former visit was at the very beginning of the European war and there was little evidence of wealth or ease among the Japanese generally. Today the evidences of prosperity parallel those of the United States. Formerly a trip from Yokohama to Tokyo revealed the intervening area filled with gardens, rice fields, open country. Now it is built almost solidly with ship building plants, factories, warehouses, homes. Farmers never before have been investors but their prosperity recently has made them a factor to be reckoned with on the exchange. The street cars in Tokyo are crowded almost beyond endurance, indicating the great increase in the number of people who are able to ride. Only a few automobiles were in evidence five years ago. There are now about four thousand in Tokyo alone. On every hand are indications on the part of the Japanese of an increased estimate of their importance internationally.

We are all concerned about the lowered standards in America growing out of the war. I shall never forget the depressing humiliation and shame with which on more than one occasion I heard from the lips of a Japanese the expression "so-called Christian America." If

in spite of the Christian influence in America there has been such an obsession of greed, such changed ideals that have come about through the sudden acquisition of wealth and rapid advance in wages, both of which were obtained largely at the expense of the terribly unfortunate of the earth, what are we to say to prosperous

The Old Way—Spinning by Hand in Japan

Japan filling her coffers with blood-bought gold? How can we present to them an unselfish Christ as one in whom we believe when, in America, we have so changed our standards that Christians as well as others feel justified in getting all they can? What Roger Babson, that philosopher-financier, said recently is startling and stands unchallenged. He said the majority of concerns and most of the industries in this country are controlled by church people. He states significantly that "it is now up to the Christian business men to make the first move."

I stand appalled before the evidences in Japan of growing wealth and power ungoverned by Christian ideals. I sense the tremendous growth in industry and wealth in China during this generation as her resources are developed either by herself or others. I do not exaggerate when I say the greatest menace in the world today faces us if these developments are allowed to grow unbridled by a high moral regard for the rights of the weaker. I am not an alarmist. I am speaking of the facts about that part of the world where the greatest man-power exists. What is to be the effect of our effort to Christianize the thought and lives of these people, which constitutes the only hope for them or us, if there does not occur a great change in our attitude of "every fellow for himself and the devil get the hindmost."

We landed in San Francisco when the nominating convention of one of our great political parties was in session. There were two appeals before the resolutions committee for a plank favoring the opening of trade with Russia. A woman asked for it as a relief to starving children of Russia. A man advocated it as a means of getting a profitable business away from Great Britain. The woman was heard in silence while the man was applauded. A few days later we saw in the papers a statement attributed to the candidate of the opposite party in which he said that if it were in his power to choose between industrial and social peace in America and world peace he would choose the former.

We will never win the world to Christ by a selfish pursuit of the business of the world nor by the slogan "America first" or "America for Americans." A recent signed editorial appeared in one of America's popular magazines, on the front page, with glaring headlines and bold type, entitled "The Sword of Peace". That editorial advocated an attitude of suspicion toward every nation in the world and plead for the extreme armament of our country. The closing words of this false doctrine which was probably read by millions were, "The nations that can rely upon their arms can alone rely upon their treaties. Peace must wear a longer sword than war."

I am well within the truth when I say the spectacle of war between nominal Christian nations and the struggle for selfish supremacy in peace has made the task of Christian missions in foreign lands infinitely harder. Chinese and Japanese are more analytical and less receptive in their attitude toward a religion which seems to have failed so signally in exemplifying its teachings. We are called therefore, to an examination of the motives of our lives. May we count the cost of spiritual living and determine if our spiritual resources are equal to the demands?

We are under the necessity of examining Christianity, in full view of the world as it looks on critically, with a view to discarding non-essentials, petty rivalries, unlovely suspicions, unholy alliances with sin and of substituting in their stead fundamentals, Christian cooperation, love for one another, an intense hatred of sin. Certain positive things we must do.

We must diligently seek the unity of God's people. I have been convinced from what I have seen and experienced in non-Christian lands that their Christianization is impossible by a divided church or with a division of mind so great between workers as to lead to divided effort. A world of sin confronts us and opposes the right without mercy. Every believer of Jesus Christ must fight in unison with all other believers or our cause is lost. Even a brief residence in heathendom reveals the hopelessness of divided effort. There are certain encouraging indications of progress toward unity which I mention briefly and for which every Disciple in the world should thank God daily.

The united effort of all Protestant communions in the city of Nanking for the purpose of winning that old city for the Master has nothing in America comparable to it. All those who love the Lord have agreed together to systematically and persistently go about the task of saving the city for Christ. To that end they have taken the common name of Churches of Christ regardless of denominational lines. There is to be only one church in Nanking so far as names go. There has been no surrender of truth as each conceives it but they are surveying the city and outlining carefully the strong-

holds of sin. For the first time in all these years they will make the assault against evil together. The evangelization of that wicked city is to become a passion, if their plans mature, of every believer in the Lord Jesus Christ. What might be the result in St. Louis or any other great American city if tomorrow every church would place upon its door the same name and all believers would plan carefully together to take the city? Wickedness could not long withstand such strategy.

Doubtless this plan in Nanking which makes our hearts burn within us as we contemplate it has been made possible under God by the unity of effort that has obtained there for so many years in the Nanking University. This leads us to say that no other single accomplishment in foreign lands should cause greater rejoicing than that which has been brought about in our cooperation in the various fields in union universities, union schools and union seminaries. Including every department from kindergarten to college grade there were eight hundred and thirty students in Nanking University last year about half of whom were Christians. Seventy-six Disciples were enrolled.

For thirty years there have been held annual conferences of the foreign missionary boards of the various churches of the United States and Canada. This has made possible a planning together which could not have been accomplished separately. Along with this active cooperation at home should be mentioned that policy in many foreign fields which seeks to use the missionary forces and resources of all communions in a strategic way. Only in this way may we be assured that all shall eventually hear of Jesus Christ. Again there should be an outpouring of thanksgiving that plans are in operation which seek to prevent overlapping and the segregation of Christian forces within a small limited territory.

In Japan for thirty years the Presbyterians and Reformed bodies, including seven denominations, have been one body with the common name of Churches of Christ of Japan. In China these same churches are one and now the Congregationalists are uniting with them. In Christian America these bodies still hold aloof from one another but in the face of heathendom they present a united front. Is there a Disciple anywhere who does not rejoice and praise God because of this evidence of growing Christian union? Furthermore the Disciples of Christ should keep in closest touch with every such movement and seek in every way to encourage it and to join in it to the farthest possible extent. What can we say to our Lord if we do less?

There came to me on the mission field this time a deeper impression of the value of Christian living as an evangelistic force than I had ever had before. These people on the other side of the earth must be saved by lives and not by doctrine alone. I have yet to meet a man or woman saved from the superstition of paganism who had not been won by the example of the Christian living of another rather than by what he taught. It is a significant fact that most of the strongest leaders in the independent Japanese churches today are disciples of two American Christians neither of whom was a missionary, technically speaking. Both were teachers —Capt. Janes a retired United States Army officer in the south and President Clarke in Hokaido. The latter resided in Japan less than a year. In an interview with Mr. Miagawa, who has been pastor of the influential independent Congregational church in Osaka for about thirty years and is still its active pastor, I asked him how it was that his life had been so influenced by his boyhood teacher, Capt. Janes, when neither could speak the language of the other. He told me in detail how it was the life of Capt. Janes that won him. After dwelling upon the kindness of his teacher, his fine disposition, his sacrifice for his boys, he said with reference to the three or four leaders who are left after forty years, "Capt. Janes is dead but he lives in us." I could multiply this instance many times, which would simply prove that, wherever one finds a really staunch faithful Christian who has come out of heathendom, he discovers that some life has wrought the change.

These things about which we are talking can never be accomplished until we shall live a prayer life that compels willing sacrifice. There is a humble Christian Japanese railroader who prays daily for seventeen hundred people by name—and he has the list committed to memory. As a result his business, under the direction of the railway branch of the government, has become that of calling upon and comforting the families of railroaders who have been injured or killed. Col. Yamamura, Japanese head of the Salvation Army, told us of the experience of his non-Christian mother. When he was born she began praying to her gods that he might grow up to be a good man. The family was an exceedingly poor one living in the mountains. They had little to eat but rice, vegetables and eggs. She argued in her primitive

The New Way in Japan—Women in the Factory

soul that her prayer ought to cost her something if it were to be effective. She decided to give up eggs which was her only substitute for meat. This meant she must live upon vegetables and rice with possibly an occasional fish. She continued both the prayer and the self-denial until in young manhood her boy found Christ. In a

beautifully earnest way he described to us his return from the city to his mother to tell her of his new found joy. He sought to use the simplest language in telling her of the true God and of Christ. But she could not understand. Col. Yamamura said, "She couldn't understand God but He understood her. The greatest proof to me today that there is a God is His answer to my mother's prayer." He told his mother that she might give up the practice of refraining from the use of eggs for her prayer had been answered. She refused to do this on the ground that she should continue it in thankfulness and for thirty years she endured this sacrifice. No devotee of a non-Christian religion thinks of praying to his god without first offering a gift. We have been told many times of the futility of prayer that costs nothing. We are witnessing in the world today the proof of that unheeded statement. Our lives must conform to the words of our prayers or our Christianity is in vain.

I have given a few impressions that came during a brief visit in a storm center of the world. Never before have we found ourselves so often trying to analyze Christianity and its results. No previous experience has caused us to vacillate so frequently between hope and despair. At no time in our lives have we been more anxious about the effect of foreign missions. But we have kept our faith in the fundamental principle of foreign missions and our belief that God expects us to deliver the truth through messengers sent by the church.

I am driven to the conclusion that our task for Japan and China begins here in America. We are not so much in need of more Christians just now as we are of better ones. Some great prophet or prophets of God must come into this wilderness of sensuality, pleasure and selfishness and reveal us to ourselves. Our churches in America are not producing and cannot produce the quality of leadership demanded to save Japan and China until church membership becomes synonymous with sacrifice. Such leaders can come only when a gospel is presented which will cause those who bear the name of Christ to really measure themselves by Him and to be eternally dissatisfied with "merely belonging to church."

When Jehovah had taken the lives of seventy thousand of the children of Israel and the angel stood with sword ready to destroy Jerusalem, David sought to offer sacrifice and to plead for Jerusalem. He came to the threshing floor of Ornan and asked that he might buy the site and offerings. Ornan told him he would give it all to him. He said, "Take the oxen for a meat offering, the threshing instruments for the fire and the wheat for a grain offering." But David said, "I will not offer a burnt offering without cost." We have been offering to God a very little part of our lives without cost. Spiritual living comes higher than that. If your life and mine are to be lived today and tomorrow as thoughtlessly as yesterday the winning of the world for Christ must wait until others come. Across the centuries in a new and demanding way our Lord asks the question He propounded to two who would select high places in his Kingdom, "Are ye able to drink the cup I am to drink?"

Where Head and Heart Agree

By W. R. WARREN

INSTEAD of being twice blessed charity is often doubly accursed, being prompted by vanity in him that gives and issuing in pauperism in him that receives; or being marked by sentimental dissipation on the one hand and overweening cupidity on the other. All of us are human enough to be pleased with the thanks of those we help; and, being helped, to fall into the habit of expecting help. It is well known, but often forgotten, that our cities are full of professional beggars who thrive on the bounty of indiscriminate givers.

Women of the Copeland, Illinois, Church, Making Apple Butter for the St. Louis Christian Orphanage

At the same time no worse calamity could befall humanity, in connection with the bearing of one another's burdens, than to have all feeling wrung out of the administration of relief. State-administered aid may prevent starvation, and so far it is good; but what shall it profit a man to have his body fed and clothed while his soul is left destitute of love? There is no particular virtue or blessing in paying taxes to maintain the poorhouse; and no soul ever found any delight in occupying one of its cots.

Where then shall we find the

happy mean between system without heart and heart without system? In the national organization of the whole church's fellowship with all its members. With the utmost kindness Christ's servants can investigate the condition of everyone who is reported to be in need. Without shame anyone who has fallen on evil days can tell his need to his brethren in Christ and accept whatever help is necessary. In the household of faith as in any other there can be firmness without hardness and helplessness without hopelessness.

These are general principles that need to be remembered always. If fully applied the scope of church activity would be greatly enlarged and the sum of human happiness vastly increased.

In three great and clearly defined classes the church has ventured to follow her Lord; in helping the sick, in rearing orphans and in caring for the aged; and the three are one.

"With No Language but a Cry"

Contrast the American attitude toward little children and that of any non-Christian land and you must agree that the statistics that make the United States and Canada only half Christian are utterly untrue. Only the most depraved one in a thousand has any but kindly feeling toward a baby—any baby. If you doubt it, watch everybody on the street car smile when the baby laughs.

But it is one thing to have a good impulse, and something more to make that impulse a permanent attitude and then translate that attitude into constant and efficient service. Herein the seven Children's Homes of the Disciples of Christ are wonderfully spreading their two-fold blessings. Wise and experienced administration regularly accountable to the brotherhood guarantees both their efficiency and their fidelity. And whether the babe intrusted to one of these Homes remains there or, as they generally do, goes out by adoption into a private home, he is assured the best possible care; not merely by the good will and good sense of those immediately in charge but also by the organized and responsible supervision of the entire brotherhood's representatives.

"Wounded and Half Dead"

When sick or seriously injured the strongest of us become as little children. Then we want efficient and loving care, in the name of Christ. No sane man has ever regretted being reared by a Christian mother. Neither did any one ever regret that when ill he fell into Christian hands. Of course we want the bandages to be antiseptic and the treatment scientific, but we also want the nurse to sing the songs of Zion, in her heart if not audibly, and the physician to feel that he is working with God.

Happily all of North America is so far Christian that the Great Physician is more or less manifestly present in every house of healing, but it is high time for the Disciples of Christ to carry much farther the beginnings we have made in two Christian hospitals. We might as well have twenty, and forty would not be excessive.

Two Classes in the Ashland, Kansas, Sunday School

These children are helping to support an orphan child in one of the Homes. Their enthusiasm has enlisted two other classes in the work. The teacher wrote: "It is our duty and our privilege."

"Four Score Years"

Sure evidence that head and heart are combined in marvelous fashion in the eight Homes for the Aged conducted under the auspices of our Christian churches is found in the radiant happiness of the saints there.

In the first place none but men and women of the household of faith and of our own fellowship are admitted, since not nearly all of these who are past seventy years of age and otherwise eligible can be accommodated. Then the management is necessarily Christian in fact as well as in name. So the law of love is fulfilled in the daily order of the Home and an atmosphere of love obedient to law pervades the entire place, with just enough human and momentary exceptions and lapses to keep the Home interesting.

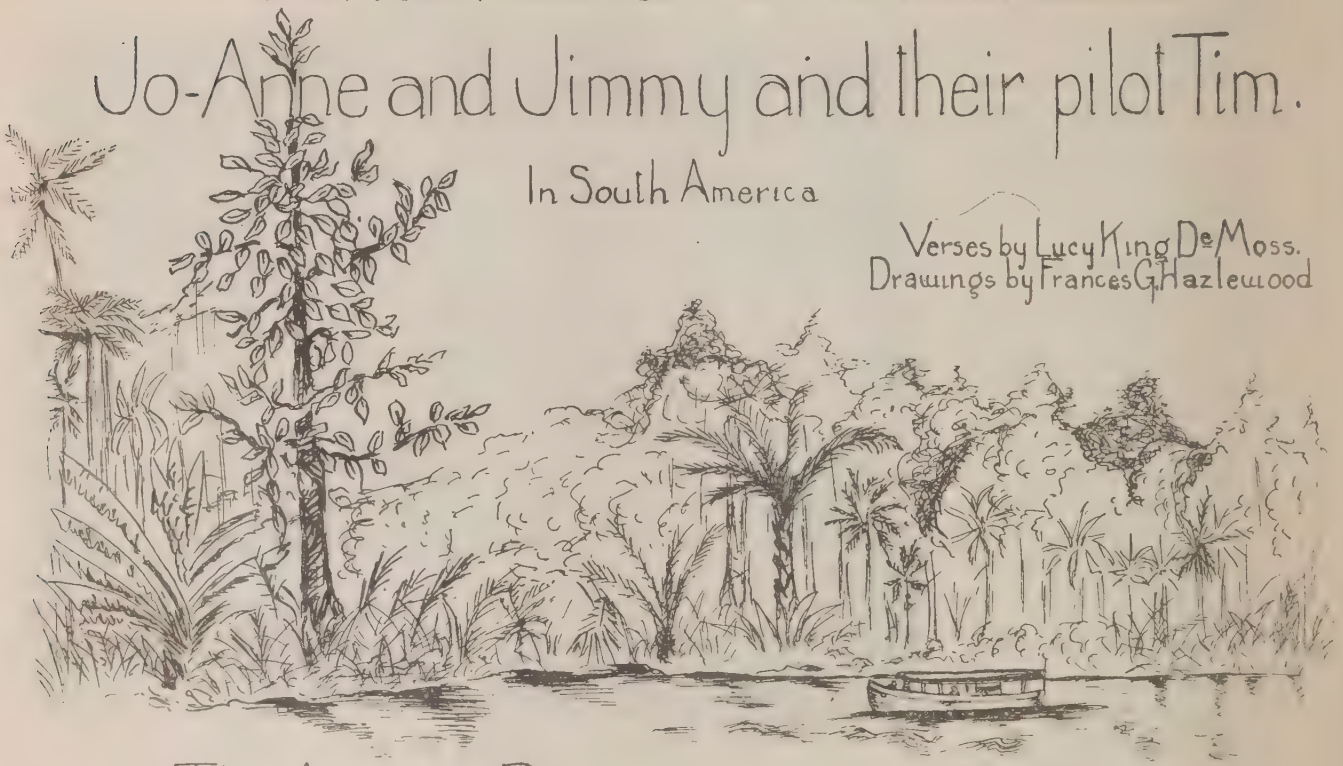
All the year through we must be thinking of these centers of two-fold blessings which the churches of Christ maintain through the United Christian Missionary Society, as formerly through the National Benevolent Association. Through them we honor our risen Lord while we bestow untold and eternal benefits upon His little ones and fit ourselves better to company with Him.

-Wanderland-Wonderland-

Jo-Anne and Jimmy and their pilot Tim.

In South America

Verses by Lucy King DeMoss.
Drawings by Frances G. Hazlewood



The Amazon River, as everyone knows,
Is the king of all rivers, so grandly it flows.
Do you know where it is? No one answered, until
Jim remembered it ran through the land of Brazil.
"Now I'm thinking," said Tim, "There's a lot we might learn.
About this great country before we return.
Many things that we use every day come from here;
Even more than we send to these people, I fear."
So they jumped in a launch that was ready to go
To an island where hundreds of rubber trees grow,
And Jim saw where his rubber boots came from. Said he,
"My velocipede tires grew on just such a tree"

Copyright, 1921, by Lucy King DeMoss.

They saw coffee plants growing and Tim said, "Just think,
It is here they get most of the coffee folks drink."
And 'way up in a tree that spread high in the air,
There were fine Brazil nuts. Did you know they grew there?
At one place Jo-Anne wished that they all might have stayed,
For they showed her the fruit from which chocolate is made.
But Tim said "Come along, for a nice pony ride,
Out to where they dig gold from the rough mountain side"
At the close of the day they rode back to the town,
With its houses of pink, blue, rose color, and brown.
They had made some new friends who advised them to stay,
"We must go," said Jo-Anne, "But we'll come back some day."

All in favor of starting for home will say "Aye"
(And the Bumblebee threw in two votes on the sly.)

SPOKANE UNIVERSITY

Bright, Brief, Brotherly

By EDWARD B. BAGBY

Five years ago a group of Disciples in Washington, D. C., organized the Columbia Heights Church. They determined that as far as possible the new congregation should be a model one. Not all of their ideals have been realized, but they are pressing toward the goal. The growth of this congregation has been rapid and substantial. The close of the first year showed 164 members on the roll; during the second year 123 additions were gained; the third year, 107 were added; the fourth, 122; and the fifth, 120. The offerings, too, have steadily increased until there was contributed last year for all purposes $16,223, of which $2,622 was for missions and benevolence.

But the life of a church cannot be expressed in figures. The kingdom of God is within. Some of the principles which the church has sought to inculcate were set forth by the pastor as follows in a recent anniversary address on the subject "Bright, Brief, Brotherly."

We Stand for Brightness

OUR Lord's first command in creation is His first command in redemption: "Let there be light." Proclaiming in his inaugural discourse the characteristics of the members of His kingdom, the Master said, "Ye are the light of the world." Not the gloom of the world, nor the despair of the world; but the light of the world. To cold, hungry, lonesome people we must show our Father's house with a brightly-lighted fire and a well-spread table. When Tom Hood was dying there came to him a doleful preacher who said, "Mr. Hood, don't you want to be a Christian?" Tom Hood took a look at him and replied, "Well, if it made me feel like you look, No." Dr. Jowett tells of seeing on the streets of London several cadaverous sandwich men bearing on their backs the sign, "Go to Blank's for the best dinner in town." So in the spiritual realm we have the spectacle of Christians with emaciated hands trying to pass to others the bread of life; dull, cheerless souls advertising the joy of the Lord. Rather we should be like the bootblack who on a rainy, disagreeable day hangs out the sign: "Shine inside." In purging our church rolls we might begin as did the superintendent of a hospital who discharged a nurse because she persisted in keeping the corners of her mouth turned down.

The little son of a minister I know looked up from his story of the days of chivalry and asked, "Mamma, what is a fool?" His mother told him of the old days when kings employed jesters called "fools" to keep everybody about the court in good humor. Then the boy said, "I think Papa would make a good fool." The father took it as a compliment. In modern times the preacher in demand is not the one whose face says, "Let us cry," but the "gospeller,"—the dispenser of good tidings. Such tunes as "Hark from the tomb a doleful sound" have been displaced by the Sunshine songs. We have come to know that:

> "The hill of Zion yields
> A thousand sacred sweets,
> Before we reach the heavenly fields,
> Or walk the golden streets."

We are not children of wrath; we are the sons of the bridechamber. We have no business poking around in the Slough of Despond; we ought to be traveling the

King's highway. We are not exiles to be hanging our harps upon the willows; but are sons of God with songs of victory going up to possess the land.

"Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground,
To fairer worlds on high."

We Stand for Brevity

My old College President, Robert Graham, used to tell in the class room of how he would preach for three hours and then follow with an exhortation of an hour; but would add, "Young gentlemen, half an hour is long enough for a good sermon and too long for a poor one; it is better to leave your hearers longing than loathing." I have tried to follow my old professor's precept rather than his example. I have read somewhere Luther's eighteen qualifications of the successful preacher. I have forgotten them all but one: "He should know when to quit." I have always been haunted by the fear that I might have the experience of a lay preacher in the Piedmont section of Virginia, who was nearsighted and long-winded. As he prolonged his remarks one hot Sunday the people began one by one to slip out until they were all gone but the sexton, who sat for a while and then came forward and put the keys on the pulpit, saying, "When you get through, Brother C., will you please lock up."

As three men were passing out of church one day one was heard to remark, "Did you ever hear a man dive deeper than did our preacher this morning?" "Or stay down longer?" asked the second." "Or," added the third, "Come up drier?" As I have listened to some ministers it has seemed to me that their purpose was to dive deep, stay down long and come up dry.

Dr. John Kelman in his Yale Lectures tells of an unfortunate divinity student who had showed remarkable signs of genius but whose reason by hard study had been unhinged, breaking into a Highland vestry one Sunday just as the vicar was about to begin his sermon, and saying, "Let us pray: O Lord, give us power; O Lord, give us point; O Lord, give us brevity. Amen." There was wisdom in his madness.

We Stand for Brotherliness

The architect has made our church bright; the pastor promises to make the services brief; you see that the atmosphere is brotherly. There are more lonely people in the world than we think. Nearly every Sunday there are with us for the first time strangers who come from congregations where they know everybody and everybody knows them. They are longing for a friendly handgrasp and recognition. I have a relative who married recently and moved to a large eastern city. She wrote that upon her appearance at church "nearly every one shook hands with us but no one asked who we were." People are not satisfied merely to go to church to hear the sermon and receive the healing of the seamless dress; they want to be called out for identification, they want opportunity to use their strength to strengthen others.

I shall never forget my first Sunday at college. After service as I stood outside the big church, forlorn and sick for home, watching the alien people file slowly out, I heard a lady making inquiries for a student by my name. I introduced myself and she invited me home to dinner. A Kentucky home instead of the dormitory; a Kentucky dinner in place of boiled beef and graham biscuits; chatty and smiling ladies in lieu of grave-faced Bible students. In memory's pictures of Lexington saints I see a super-halo about the head of my host-

ess, Mrs. Belle Coleman, the gracious daughter of old President Milligan. But there are strangers within our gates and strangers afar who must be brothered. There is always a tendency to narrow our interests. There are people who are cursed with what Emerson calls "the township mind." There are preachers whose world is confined to the limits they view from the top of their church towers.

"I know that Christ hath given me birth
To brother all the souls of earth."

We need not merely the eye to see our brother's need and the heart to sympathize with him, but we need, too, the hand to help him. When the traveler on the road from Jerusalem to Jericho was beset by robbers who stripped him, beat him and left him half dead, the priest who passed by on the other side had an eye to see his need, but no heart to sympathize and no hand to help. His own safety bulked larger than his brother's extremity. The Levite did a little better. He came over and looked at the wounded man and doubtless said, "Well, really, this is too bad. Something ought to be done. I shall report this to the authorities at Jerusalem. We should organize a society for the protection of travelers on the Jericho Road." Then he passed by on the other side. But the Samaritan had not only the eye to see and the heart to sympathize, but he had the hand to help. He bound up his wounds. He put the wounded man on his own beast and walked while the sick man rode. He paid the bill at the hotel in advance and left a blank check in case more was required. Because he was brother to the man in need the world loves to call him "the good Samaritan." "Go, and do thou likewise."

Washington, D. C.

Christian Unity in France

By H. C. ARMSTRONG

It will be remembered that the Association for the Promotion of Christian Unity made an effort to raise $25,000.00 for the rebuilding of the churches at Verdun and Compiegne, in France. Only a little over $3,000.00 was realized but it has given the Disciples of Christ some little part in the rebuilding at Verdun.

After the Bombardment at Verdun, France

UNDOUBTEDLY the most perfect opportunity American Christians have ever had of "fulfilling the law of Christ" by "bearing one another's burdens" has been that of helping to rebuild the ruined Protestant churches of France. Not once in a millennium does the opportunity come for such a purely unselfish and genuinely Christian service. It is gratifying to know that, for the most part, the Churches of America have met the call with a creditable response. Readers of WORLD CALL especially will be interested in a communication just received by the Association for the Promotion of Christian Unity relative to the reopening of the Church at Verdun, to the rebuilding of which the Disciples of Christ in America have made some contribution.

Rev. H. C. Armstrong,
Baltimore, Md., U. S. A.
My dear Brother:—

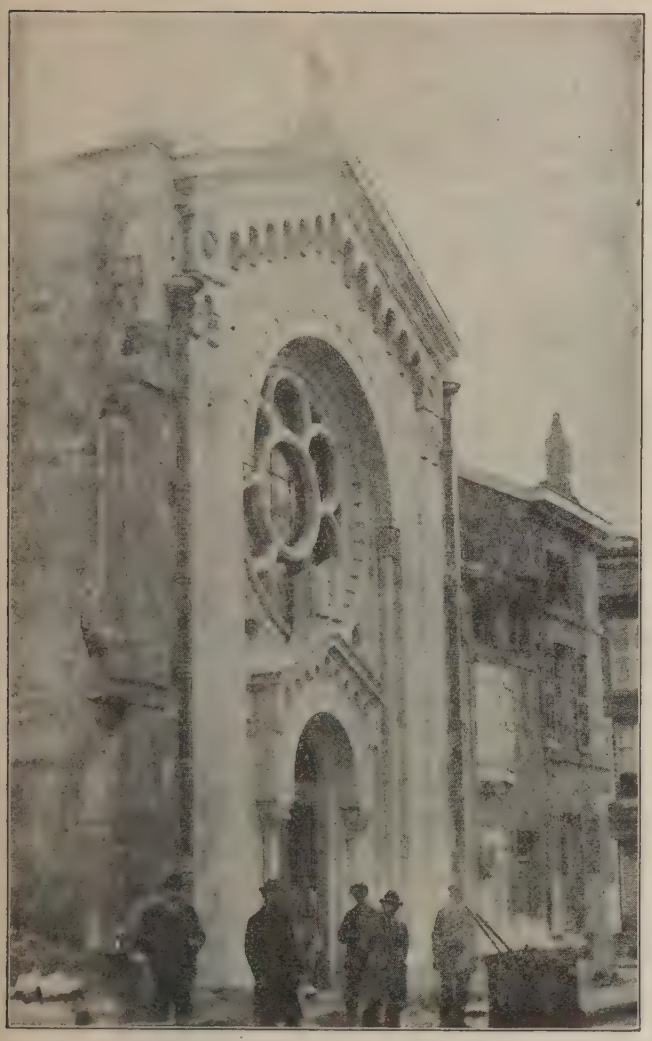
Pastor Barrand of Verdun has written to me asking me to let you know that they have been able to repair their church in Verdun and have begun to hold services in it, although it is not entirely finished. They do not intend to rededicate before May or possibly some time in the summer. He would like to know if there is any possibility of any representative of your church being in France at that time. If so they would fix the date so as to insure his presence at the dedication.

They are desirous in Verdun to have better equipment, as the only room they have is the auditorium. They would like to build a church house on the vacant lot next to the church. Is there any hope that your people might help them to attain that object?

I hope that you have kept well since our meeting in Geneva last summer and that your work is prospering. Please remember me kindly to our friend Mr. Ainslie and believe me

Yours very fraternally,
CH. MERLE D' AUBIGNE.

Owing to the enormous cost of building which is, according to the region, five, six, seven and even eight times what it was before the war, and on account of the economic conditions of the country, the work of reconstruc-



The Church Repaired, Verdun, France

tion has not proceeded as rapidly as was hoped. Yet a beginning has been made. In something over thirty churches and chapels, necessary repairs have been made and services and church life have been restored. Two of the most beautiful instances are those of Lens and Chateau-Thierry. At Lens the Canadian churches are erecting a church in memory of their sons who fell on the field at Vimy Ridge, and at Chateau-Thierry the Reformed Church in the United States is building a memorial church for the American boys who fought and fell at that place.

Perhaps the most important feature of the year's work has been the development of a movement for Protestant unity and cooperation. This movement is called the "Union for Missionary Action in France." Immediately after the war it was felt that a new and vigorous effort for the evangelization of the country was necessary. To that end it was decided to unite the forces of the societies then in the field in a strong forward movement. This new cooperative movement is the result. Its work is threefold. First, the publication of religious literature. During the year important tracts have been published and distributed dealing with the position and message of Protestant Christianity. Second, training for Christian service. The Union has established a school and placed it at the disposal of the churches and religious societies. It proposes to train qualified workers for churches, missions and every variety of religious and benevolent work. Third, special evangelistic meetings. This part of the Union's work contemplates a systematic and organized evangelism for France, beginning at Paris. The Union will also publish a journal, "l'Action Missionaire en France," which will combine the interests of the cooperating churches and societies.

The report, signed by the director and corresponding secretary, closes with a grateful and encouraging paragraph on the financial situation. "The financial situation is good. We have closed the year without a deficit. It must be remembered, however, that that result is due to our American friends who have given us 128,000 francs. These extraordinary gifts will not be renewed in 1921 so that we must either find 128,000 francs more than we have received till now or expect to have a large deficit at the end of the year. We are confident that our friends will give us what we want, or rather what the Lord wants us to have for His work. We are grateful to Him and to our friends at home and abroad for the help so generously given during the past year, and we ask them most earnestly to continue to give us their liberal assistance and their Christian sympathy. The work of reconstruction in the war zone is hardly begun, and there are unbounded possibilities all over France for an ardent and believing propagation of the message of the gospel."

Temperance Draughts

Dry leaders of Holland have announced that they will make a determined effort to secure the adoption of a local option bill in the next session of the Netherlands Parliament.

A. J. Cook, of Cape Town, Africa, while touring the United States recently, gathering the facts regarding the results of prohibition in this country, said that in South Africa, prohibition had become an issue already. The drys there hope for a new law allowing some form of local option, in another five years. Five years later, or in 1930, they hope to have the prohibition measure enacted into law.

"Water, the daily need of every living thing. It rises from the earth obedient to the summons of the sun, and descends in showers of blessings. It gives of its beauty to the fragrant flower. It is the alchemy that transmutes base clay into golden grain. It is the canvas on which the finger of the Infinite traces the radiant bow of promise. It is the drink that cheers, and brings no sorrow with it. Jehovah looked upon it at creation's dawn and said 'It is good.' "—W. J. Bryan.

Germany claims she cannot pay the Allied demands, yet in 1920, it is reported, that country consumed 10,000,000 bottles of champagne and bet $5,000,000 on the races. There is a difference between "cannot" and "will not."

Friends of Great Britain, and they still comprise a very large majority of the population, will be pained to learn that the drink bill of the United Kingdom in the year 1920 totaled 469,700,000 pounds. These figures are reported by Mr. George B. Wilson, Howard Medalist of the Royal Society.

If the liquor expenditures were directed to paying the national debt of Great Britain, the discharge of that debt would be completed in less than two decades.

Hymns of Youth

By HAROLD F. HUMBERT

The Christian nurture of youth is a matter that concerns all of our readers so vitally that we find especial pleasure in presenting this suggestive study of the use of hymns in adolescent religious education.

THE destiny of life is determined by the character that is developed during adolescence. This period may be viewed as a process of construction, the building of manhood and womanhood upon the foundation laid during childhood. Adolescence, also, may be likened to a turbulent river, fed from the crystal stream of childhood and flowing into the sea of maturity. The lake of adult life is composed of the elements that are swept into its liquid mass by the swiftly-moving waters of adolescence.

The sympathetic leader sees in the fundamental traits of youth a veritable rainbow of promise. Adolescent religion is characterized by a longing for reality, an aspiration for a higher and nobler life. Youth finds satisfaction in responding to the concrete challenge to follow the supreme leader, Christ. He has amazing capacity for growth in self control, for grasp upon fundamental truths, for expansion of mental horizon, for culture of human sympathy, for development of the spirit of brotherhood. His religion is deeply altruistic, seeking expression in the conquest of evil, the righting of wrong and the uplift of humanity. He has an ingrained hatred of cant, sham and ostentation. Though he despises pure formality he participates sympathetically in a religious service that is designed to meet his needs. He has a profound capacity for participation in Christian worship.

Christian worship is the devotional expression of individual and common human need, and of the absolute worth of God as revealed in Jesus Christ. The elements of worship are a consciousness of need, a consciousness of God, a spirit of humility, a spirit of gratitude and an appreciation of human fellowship. The modes of worship are music,—especially hymn singing,—prayer, the communion, devotional Bible reading, testimony and offering. The aims of training in worship, according to Hugh Hartshorne, are the cultivation of emotion-attitudes: faith, reverence, gratitude, goodwill and loyalty.

Music has a distinctive function in worship, the deepening of the impression of religious emotion and the giving of opportunity for expression of that emotion. Luther Burbank, the scientist, has spoken a significant testimony to the power of music: "It is one of the voices of nature—a voice of soul to soul adapted to every mood. Music releases the soul from its mortal shell and takes it to brighter skies, new oceans, mountains, flowers, trees and brooks, where time and space do not intrude." Music is fundamental in the culture of the devotional life of youth, because it offers opportunity for expression of aspiration toward a nobler life, of the meaning of God in human experience, and of the relationship of religious impulses to service for humanity.

Adolescent songs should be characterized by tunefulness. A flowing melody sings its way into the life. It springs spontaneously to expression in moments of reflection. It flashes upon "that inward eye which is the bliss of solitude." It is a moral safeguard in time of stress. Illustrations of such melodies may be found in Jude's setting for "Jesus Calls Us," Lowry's "I Need Thee Every Hour", Mason's "O Could I Speak the Matchless Worth", Stebbins' "I've Found a Friend", Doane's "Tell Me the Old, Old Story", Nichol's "We've a Story to Tell to the Nations", Willis' "It Came upon the Midnight Clear", Sherwin's "Day is Dying in the West", Schultz's "Lamp of Our Feet", Calkins' "Fling Out the Banner", Dykes' "The King of Love my Shepherd Is", Walch's "O, Zion Haste."

The hymn-tunes for use with adolescents should have marked rhythm. Martial songs have strong appeal; for example, Geibel's "Stand Up for Jesus", Sullivan's "Onward, Christian Soldiers", Cutler's "The Son of God Goes Forth to War", Goss's "Who Is On the Lord's Side?" and Barnby's "We March, We March to Victory." Many songs with distinct rhythm have not the martial atmosphere; for example, Wesley's "The Church's One Foundation", Zundel's "Love Divine, All Love Excelling", Giardini's "Come, Thou Almighty King", Haydn's "O Worship the King", Mason's arrangement of the Handel melody for "Joy to the World", Mason's "From Greenland's Icy Mountains", Fischer's "I Love to Tell the Story", Doane's "Rescue the Perishing", Gabriel's "More Like the Master", Bradbury's "Saviour, Like a Shepherd Lead Us", Hopkins' "Savior Again to Thy Dear Name We Raise", Hemy-Walton's "Faith of Our Fathers," and Ward's "O Beautiful for Spacious Skies."

A SONG with a climax of power and volume has an appeal to youth. A chord with rich harmonization, on a hold, is especially good, such as the chord in the last measure of "Savior, Like a Shepherd Lead Us," on the last syllable of the word "Jesus". An effective climax is found in the last three chords of Maunder's "The Whole Wide World for Jesus." Adam Geibel's arrangement for "Stand Up, Stand Up for Jesus" has a fine climax at the conclusion of the stanza, as well as in several parts of the refrain. Other illustrations of this principle of climax may be found in the last score of the smart setting for "Lead On, O King Eternal," the chorus of the Hemy-Walton "Faith of Our Fathers", the last four measures of Goss's "Who Is On the Lord's Side", and the third score of the traditional English melody to which is sung Maltbie Babcock's "This Is My Father's World."

In adolescent worship rich harmonies with relatively simple modulations should be used, involved harmonies and difficult intervals being reserved for special choruses or quartets. The hymns should be chosen for the benefit

of the average member of the group, rather than for the most advanced. Those who have had special musical training may be utilized in the singing of special selections. Simplicity does not bar counter melodies in the various parts. This device is employed in some of the choicest hymns: Barnby's "Now the Day Is Over", Koschat's "The Lord Is My Shepherd", Wallace's "Immortal Love". Harmony may be close, yet relatively simple as in Schulz's "We Plough the Fields and Scatter," and Dykes' "Lead, Kindly Light."

Quiet music has a valuable place in the religious development of youth. In the midst of struggle for moral victory, boys and girls need songs that will calm the tempests within their hearts. Soft chords and flowing melodies lift the soul toward the Father. Maker's setting for "Dear Lord and Father of Mankind" is an admirable example of such a hymn. Other songs of this type are: Monk's "Abide with Me", Lowry's "I Need Thee Every Hour", Parker's "Love's Offering," McNaughton's "Love At Home", Willis' arrangement of the Crusader's Hymn to the words "Fairest Lord Jesus", and the Mendlessohn-Bartholdy "I Hear Thy Voice."

THE words of hymns for adolescents should be not mere rhythmical combinations, but poetry of real value. Since hymns become part of the permanent religious background of life it is vital that they shall have poetic worth. Dr. Milton Littlefield says: "In worship the thought expressed is as important as the musical vehicle of expression. A large part of education lies in the realm of subconscious experience. Truth, aspirations, purposes, repeatedly voiced in song, become part of the mental store. No words should ever be sung which cannot be read." Prof. Henry H. Tweedy declares that hymns should possess literary merit, be rich in religious values, contain true conceptions of God and our relations to Him, contain wholesome imagery and be true to life.

As a test of the hymns which have made deep impression upon youth I made inquiry of four young men as to their favorite hymns. The first young man was twenty-three years of age, and representative of a considerable group of young people who have had little musical training. His hymn list, including the reasons for his choices, is well worthy of consideration by leaders of youth:

Abide With Me: Its music.
A Volunteer for Jesus: A call to service.
Lead On, O King Eternal: A challenge to heroism.
America the Beautiful: Its majesty and largeness; its patriotic and spiritual appeal.
I Love to Tell the Story: The words are my sentiments.
O Love That Wilt Not Let Me Go: The words are wonderful, expressing the love of God.
I Need Thee Every Hour: That song makes a fellow realize his dependence upon God.
He Leadeth Me: I like it, but it doesn't appeal as the others do. It is really more a song for adults, because it emphasizes the future life, and young people are looking for a present career.
Jesus, Savior, Pilot Me: It makes you realize the closeness and reality of the personality of Christ.
Stand Up For Jesus: The song speaks of the manliness of the Christian calling.
Fight the Good Fight: I like the use of athletic terms, and putting Christ at the center of things.
The Fight Is On: I enjoy hearing a bunch of fellows sing it; the swing of the music is great.
Jesus Calls Us: I like this song the best of all. I heard it sung at my first Older Boys' Conference. It was sung by all the fellows, and made a great impression on me. It is the call of Christ in daily life.

Another young man, nineteen years of age, also without technical musical training, made an interesting selection:

When the Roll Is Called Up Yonder I'll Be There: I like this tune. When I have anything on my chest I like to get it off, warble it right out.
The comment indicates that the choice was made because the song enabled the lad to forget his vocal limitations, to sing with vigor when others were singing with enthusiasm, thus being freed from self-consciousness. This suggestion indicates why many youths enjoy singing songs that have volume: they provide opportunities for losing the individual consciousness of limitation in the power of mass singing. It is possible to secure this value in songs of higher musical type than the one suggested above.
Rock of Ages: I like the harmony and the idea of the song.
Faith of Our Fathers: The swing.
The Fight Is On: Pep and volume; I don't like anything slow and low.
How Firm a Foundation: Words and music.
I Need Thee Every Hour: I like it because it expresses my own need.

Other songs included in this young man's list were: "I Love to Tell the Story","Sound the Battle Cry","Blessed Assurance," "He Leadeth Me," "I am Thine, O Lord," "Let the Lower Lights Be Burning."

The third witness was a young man of musical talent and training, twenty-two years of age. He has been the superintendent of an Intermediate department in a Church school. His choice was a blend of personal preference and judgment as to the songs which his comrades enjoyed:

The Son of God Goes Forth to War: Its martial spirit, the spirit of conquest; and flowing rhythm.
What a Friend We Have In Jesus: Young folks need a real friend in whom they can confide. When I have been in the mood of feeling misunderstood I have often chosen this hymn for our department.
Where Cross the Crowded Ways of Life: The music comes to an appealing climax. Each stanza portrays the need of the world and the last part of the stanza brings us back to Christ as the hope of the world. The music fits the words.
Faith of Our Fathers: Most young people, knowing something of Christian history, think of the martyrdom of Christians, admire it, and realize that we should have the same heroic faith.
Missionary Chant: The majesty and sequence of chords give a reverential atmosphere.
I'll Go Where You Want Me To Go: The song touches on the choice of a career; we want to be dominated by a spirit of willingness to go anywhere that we can be of most service.
I'll Answer With The Best That's In Me: I think of Sterling Williams' phrase, "Living Life to the Full"; the hymn brings a realization that our talents can be used to the best advantage.
Hold the Fort For I Am Coming: I like the rhythm of the music. The words contain a sense of responsibility, *which every young person is willing to bear if it is properly presented to him.*
O Love That Wilt Not Let Me Go: The music has rich harmony; the song is better appreciated if you know the story of the author's experience.
In the Cross of Christ I Glory: This song was a favorite of the men in the army. I associate it with a wonderful prayer service at a Boys' Conference, hearing the fellows pray and then hearing them sing.

Onward, Christian Soldiers: It is a hymn that we have known from our childhood and that has become a part of us. The rhythm of the music is fine. As we sing we are looking ahead to victory, seeing the church move on.

We've a Story to Tell to the Nations: Its appeal is to sympathy for those in foreign countries who do not have the same chance that we do. A fine climax in the chorus gives the reason for our missionary efforts:

"And Christ's great kingdom shall come on earth,
The kingdom of love and light."

The last group of selections came from a twenty-two year old young man, who has had experience as a worker with younger adolescent boys. The choice represents his judgment, based upon a knowledge of youth as well as upon partial familiarity with musical standards, as to the songs which are valuable for adolescents:

Faith of Our Fathers: A challenge to keep the pace that our forefathers kept; a challenge to overcome hardships as our forefathers did.

America the Beautiful: The song describes the wonderful nation in which we live, makes us proud of our country, and loyal to our country. It gives us a feeling that we are trying to make America Christian.

A Volunteer for Jesus: A recruiting song for Christian leaders. It has a militant air that makes you burn inside to do something for Jesus.

True Hearted, Whole Hearted: That's a peach. The music is adapted to young people because there's snap to it, and the words because youth is the age of loyalty and friendship.

O Jesus, Prince of Life and Truth: A song of consecration. It is peculiar in talking about the boy Jesus in Nazareth, human and tempted like we are. It is a call to purity and service.

Hold the Fort: There's a great tune to that song. It sticks with you, probably because of the rhythm. The words have an appeal to tenacity.

Day Is Dying in The West: An evening song. The easy quiet good-night melody is linked with the dying day. The song brings the spirit of worship. God has made everything silent; He is coming down to speak to you.

Hark, the Herald Angels Sing: A Christmas song. I include it in the list because we should have various kinds of hymns; we don't always need battle hymns. It tells of the King of peace and the beginning of a new life for the world.

In the Cross of Christ I Glory: The words are striking. It's a song that makes you glad to sing. It has a beautiful melody.

Battle Hymn of the Republic: A song of patriotism, a moving picture of the Christ in victory. The chorus has a vim that makes you like to sing.

God of Our Fathers: The song shows the power of God to protect and guide. The sounding of trumpets before the song appeals to you. There's good harmony in the music. Boys love to sing parts; they revel in a song to which they can sing tenor.

More Like the Master: A worship song that voices the attempt on the part of the singer to live the life that Jesus lived. It has a tune that flows on like a river.

A RECOGNITION of the waves of adolescent life will aid in the selection of hymns. Early adolescence, the ages of approximately twelve to fourteen, has been called by John Alexander a period of altruistic heroism. During these years songs of the heroic Christ,— His life, His power and His challenge to youth,— are peculiarly appropriate. Hymns of the missionary impulse are of vital value. Middle adolescence, the ages of approximately fifteen to seventeen, is a time of reflective adjustment to life situation, the struggle for self mastery and the permanent choices which determine character. Helpful hymns are those which tell of the God of power, care and love; of the Christ of comradeship and guidance, the Friend whose companionship is closer than that of a brother; of the indwelling spirit of God; of His guiding Word, the Book of truth; and of the expression of the spirit of brotherhood through service. Late adolescence, the ages of approximately eighteen to twenty-four, is a period of adjustive partnership in the plan of God, a period of the religion of idealism. The needed hymns are songs of aspiration toward God and of faith in His purposes for mankind—how vital are these songs in the period of intellectual reconstruction, in the shadow of doubt!—; hymns of the Christ, the Way, the Truth, the Life, the great Ideal of humanity; songs of patriotism and purity, of justice in human relationships and joy in human fellowship, of Christ-motivated self control and Christ-impelled service.

A schematic outline of the fundamental religious messages that should be voiced in adolescent hymns is as follows:

1. God.
   a. His power in:
      (1) Creation; the world beautiful.
         Babcock's: "This Is My Father's World."
      (2) Guidance of human destiny.
         Martin's: "God Will Take Care of You."
   b. His love for all mankind.
      Baker's: "The King of Love My Shepherd Is."
   c. His recorded message, the Bible.
      Barton's: "Lamp of Our Feet, Whereby We Trace."
   d. Our communion with Him through prayer.
      Havergal's: "Lord Speak To Me, That I May Speak."
   e. The inspiration of His Spirit in human hearts.
      Longfellow's: "Holy Spirit, Truth Divine."
2. Jesus Christ.
   a. His life, the story of redemption.
      Parker's: "Tell Me the Stories of Jesus."
   b. His power to transform human life.
      Wesley's: "Love Divine."
   c. His challenge to:
      (1) Decision.
         Havergal's: "Who Is on the Lord's Side?"
      (2) Consecration.
         Alexander's: "Jesus Calls Us O'er the Tumult."
      (3) Service.
         March's: "Hark, the Voice of Jesus Calling."
3. The Ministry of Music.
   a. Expression of:
      (1) Aspiration.
         Toplady's: "Rock of Ages."
      (2) Petition.
         Ellerton's: "Savior, Again to Thy Dear Name."
      (3) Gratitude.
         Mant's: "Lord, Thy Glory Fills the Heavens."
   b. Inspiration to:
      (1) Communion with God.
         Heber's: "Holy, Holy, Holy, Lord God Almighty."
      (2) Christian Victory.
         Hastings': "Hail to the Brightness."
      (3) Service for Mankind.
         Sterne's: "We've a Story to Tell to the Nations."
4. The Spirit of Brotherhood.
   a. A manifestation of the mind of Christ.
      Gladden's: "O Master, Let Me Walk With Thee."
   b. The motive for human endeavor.
      Crosby's: "Rescue the Perishing."
   c. The essence of true patriotism.
      Bates': "America the Beautiful."
5. The Life Victorious.
   a. The power of Christ to aid in overcoming difficulties.
      Palmer's: "Yield Not to Temptation."
   b. The Christian Hope of Immortality.
      Faber's: "Hark, Hark, My Soul."

Contributions to the Famine Relief Funds

Through the United Christian Missionary Society

CHINA RELIEF

April 26 to May 31, 1921.

Arkansas: Bentonville, Young Ladies' Mission Circle, $40.00; Ft. Smith, Church, $50.00; Little Rock, First Church, $3.00. **British Columbia:** Vancouver, Sunday School, $12.00. **California:** Fresno, Boys and Girls (Northside) $1.76; Northside Church, $10.00; Lecture Proceeds, $96.61; Glendora, Ch. $18.61; Los Angeles, Magnolia Ch. $10.00; Figueroa Blvd. Woman's Missionary Society, $8.32; Los Angeles, Brawley, Sunday School, $10.00; First Church, $6.00; Figueroa Blvd. Ch. $0.50; LaJolla, Ch. $5.00; Modesto, Woman's Missionary Society, $10.75; Orange Church, $145.82; Pacific Grove, S. S. $40.00; Pomona, Woman's Missionary Society, $5.00; Pomona, Lecture Proceeds, $96.61; Mrs. C. H. Atkin, $50.00; San Francisco, West Side Church, $17.60; Ukiah, Minnie Tillson, $5.00. **Colorado:** Canon City, Sunday School, $11.00; Colorado Springs, First Sunday School, $28.78; Lamar, Boys and Girls, $5.00; Montrose,, A. H. Peach, $5.00. **China:** Effie McCallum, $10.00. **Florida:** St Petersburg, LeGrand Haskins, $50.00. **Georgia:** Atlanta, Mrs. Clara F. Lappin, $8.00; Guyton, Ch. $32.00. **Idaho:** Meridian, Church, $18.14. **Illinois:** Benton, Marion Bayless, $1.00; Eureka, Emma C. Ewing, $10.00; East St. Louis, First S. S. $10.00; Jacksonville, Central Church, $23.00; Liberty, Sunday School, $10.00; Monmouth, Mrs. Mary Lyens, $15.00; Niantic, Woman's Missionary Society, $6.00; Sciota, Sunday School, $5.59; Thomson, Woman's Missionary Society, $5.00, Watseka, Prairie Dell Sunday School, $6.44. **Indiana:** Bloomfield, Antioch Church, $20.00; M. S. Hert, $20.00; Connersville, Laurel Sunday School, $4.50; Daleville, Church, $20.00; Indianapolis, F. C. Hazelrigg, $10.00; West Side Sunday School, $8.54; Ft. Wayne, Primary Dept.—West Jefferson St. Sunday School, $1.72; Jamestown, Sunday School, $15.00; Noblesville, Woman's Missionary Society, $34.00; Rensselaer, Sunday School, $11.00; Spencer, Maude Sadler, $5.00. **Iowa:** Ames, Mrs., Lucy Cox, $1.00; Atalissa, Sunday School, $3.73; Bedford, Church $15.00; Creston, Woman's Missionary Society, $13.25; Clemmons, Woman's Missionary Society, $2.00; Des Moines, Business Women's Sunday School Class, Central Church, $10.00; Central Circle, $10.00; Mr. and Mrs. F. R. Wingfield, $10.00; Frederick, Cuba Church and C. E., $38.25; Guthrie Center, Woman's Missionary Society, $2.00; Glenwood, Mrs. H. F. Cool, $2.00; Keokuk, Ladies' Aid Society, $10:50; Lennox, Ebba Shafer, $1.00; Mt. Sterling, Woman's Missionary Society, $10.00; Marshalltown, Sunday School (Central) $25.00; Muscatine, Mrs. A. S. Stevens, $10.00; Mt. Sterling, Church, $10.00; Ottumwa, Woman's Missionary Society, $6.71; Church, $27.65; Oakland, Woman's Missionary Society, $2.90; Panora, Church, $20.00; Valley Junction, Sunday School, $10.25; West Liberty, Church, $26.02; Church, $34.00; C. E. $6.00. **Kansas:** Cheney, Sunday School, $27.00; Iola, Mrs. Ellen M. Burke, $5.00; Kinsley, Fullerton Union Sunday School, $88.60; Osborne, Sunday School, $23.75; Rossville, Sunday School, $3.00; Scott City, Sunday School, $23.21. **Kentucky:** Morehead, C. E., $6.08; Mt. Sterling, Woman's Missionary Society (Camargo) $5.00. **Maryland:** Hagerstown, First Church, $160.00; Rockville, Sunday School, $57.70. **Michigan:** Algonas, Sunday School, $12.50. **Minnesota:** St. Paul, Woman's Missionary Society, $16.25; Garden City Sunday School, $20.00; Vernon Center, Mr. and Mrs. C. M. Warren, $10.00. **Missouri:** Buckner, M. P. Walker, $25.00; Burlington Jct., Circle, $6.85; Columbia, Church, $235.25; Craig, Church, $22.00; Independence, Sunday School Class, $10.75; Mrs. Grace Allen, $20.00; Missouri City, Sunday School, $5.00; Palmyra, Willing Workers S. S. Class, $2.00; Ridgeway, S. D. Rardin, $10.00; St. Louis, Union Ave. Church, $10.00; Mrs. J. M. Stearns, $15.00; Helena Gilbert, $10.00; Savannah, Woman's Missionary Society, $5.00. **Nebraska:** Aurora Church, $60.00; Mrs. Adelaide Peterson, $25.00; Bethany, Church, $70.89; Edison, Church, $5.00; Peru, Triangle, $6.00. **New York:** New York, Central Church. $100.00 North Tonawanda, Sunday School, $150.00; Tully, Sunday School, $5.00. **North Carolina:** Asheville, Church, $3.00; J. C. Patton,$2.00; Greenville, C. E. (8th st.) $116.35; Greensboro, Elm St. Church, $24.00; Goldsboro, Sunday School (First), $16.48; Wilson Mills, Sunday School, $11.50. **New Jersey:** Spring Lake, L. V. Ireton, $6.00. **Ohio:** Alliance, Katherine F. McCallum, $5.00; Athens, Sunday School, $21.00; Bedford, Friends, $15.00; Cincinnati, Woman's Missionary Society, $10.00; Cambridge, First Church, $40.00; Chardon, Mrs. M. B. Huff, $2.00; Cleveland, Lakewood Church, $17.00; Flushing, Sunday School, $17.25; Massillon, First Sunday School, $45.50; Norwood, Church, $84.35; Youngstown, Mrs. Walter S. Goode, $25.00; **Oklahoma:** Hooker Sunday School, $29.00; Pawnee, A Friend, $1.00. **Pennsylvania:** Granville Summit, Belle Manley, $8.25; Somerset, Mrs. E. S. Cook, $8.00; Turtle Creek, (First Church), $20.13; Waynesburg, J. N. Scholes, $5.00; Wilkinsburg, Woman's Missionary Society, $41.26. **South Dakota:** Carthage, Woman's Missionary Society, $11.00: **South Carolina:** Russellville, Sunday School, $6.50. **Texas:** Alba, J. L. Ballard, $5.00; Aubrey, Mrs. Jane Bonar, $1.00, Mrs. Nora A. McIntosh, $1.00; Dallas, Central Church, $500.00; So. Dallas Ch. $118.77, Dallas Church, $5.00; S. Dallas Ch. $91.20; Ft. Worth, First Church, $5.00; First Church, $60.75; University Church, $2.00; Granburg, Sunday School, $1.00; Lancaster, Sunday School, $31.27; Megargel Sunday School, $10.00; Taylor, First Church, $60.75. **Tennessee:** Chattanooga, Woman's Missionary Society, $6.70; Knoxville, Forest Ave. Sunday School, $10.00; Memphis, Church, $57.93; Ravens Branch, Willy Jones, $2.00; Tullahoma, Woman's Missionary Society, $100.00. **Virginia:** Danville, Church, $4.00; Ellerson, Pole Green Church, $24.25; King William County, Sunday School and Church $25.00; Richmond, C. A. Zineke, $50.00; Strassburg, Sunday School, $51.39; West Point, Mr. and Mrs. J. W. Owens, $5.00. **Washington:** Brooklyn, Vida T. Bennett, $15.00; Kelso, Church, $10.00; Puyallup, Ida Wilson, $5.00; Port Orchard, Church, $14.93; Spokane, Sunday School Class (Central), $1.02; Seattle, C. A. Peck, $15.00; Zillah, Sunday School, $31.30. **Wyoming:** Caspar, Sunday School, $12.25; Encampment, May Elliott, $15.00. **West Virginia:** Beckley, Church, $18.30; Fairmount Church, $119.09.

Total to May 31 ..... $27,390.32

NEAR EAST RELIEF

California: LaJolla, Church, $5.00; Turlock Sunday School, $0.50; Ukiah, Minnie Tillson, $5.00. **Colorado:** Denver, West Side Church, $5.00. **Florida:** Ocala, Mrs. Bell Andrews, $60.00. **Indiana:** New Salem, Church and friends, $214.09, New Carlisle, Loyal Women's Class, $5.00. **Iowa:** Blanchard, Woman's Missionary Society, $6.00. **Idaho:** Boise, First Church, $1.00. **Kansas:** Newton Sunday School, $15.00. **Kentucky:** Corbin, Bertha Adams and W. C. Lawson, $5.00; Richmond, Sunday School $8.20; Smiths Grove, A. Walker, $35.00; Sunday School, $10.00. **Missouri:** St. Louis, Mrs. J. M. Stearns, $10.00; Compton Heights Church, $11.00. **Ohio:** Findlay, First Sunday School, $50.32. **Oklahoma:** Stroud, Woman's Missionary Society, $20.00; Oklahoma City, University Place Sunday School, $40.00. **Texas:** Port Arthur, Sunday School and Woman's Missionary Society, (First), $20.00.

Total to May 31 ..... $10,373.71

EUROPEAN RELIEF

Oklahoma: Boys and Girls, Edmond, $5.00. **Virginia:** Danville, Church, $5.00.

Total to May 31 ..... $1,783.80

Comparative Statement of Receipts

For Eight Months Ending May 31, 1921

United Christian Missionary Society

	1920	1921	Gain
Churches	$300,745.22	$305,521.22	$4,776.00
Sunday Schools	177,759.74	198,714.10	20,954.36
Women's Missionary Societies and Circles	206,569.76	286,971.88	80,402.12
Christian Endeavor Societies	13,096.93	11,923.57	1,173.36*
Children's Organizations	7,259.12	8,543.97	1,284.85
Individuals and Men and Millions Movement	336,949.24	125,807.30	211,141.94*
Bequests	38,585.04	44,761.38	6,176.34
Annuities	118,528.36	164,000.65	45,472.29
Interest and Rent	60,638.90	88,663.18	28,024.28
Mission Fields and Institutions	13,360.08	24,103.54	10,743.46
Subscriptions and Literature	9,684.02	21,111.00	11,426.98
Miscellaneous	65,515.20	122,456.65	56,941.45
	$1,348,691.61	$1,402,578.44	$53,886.83

Board of Education

Churches	$10,525.73	$16,578.96	$6,053.23
Colleges	1,538.12	1,089.60	448.52*
Interest	3.18	4.26	1.08
World Movement	573.00	15,494.91	14,921.91
Miscellaneous	809.90	1,063.04	253.14
	$13,449.93	$34,230.77	$20,780.84

Board of Temperance and Social Welfare

Churches	$2,306.10	$2,740.15	$434.05
Sunday Schools	45.78	53.18	7.40
Individuals and Men and Millions Movement	6,166.00	1,478.84	4,687.16*
Miscellaneous	1,390.97	1,664.24	273.27
	$9,908.85	$5,936.41	$3,972.44*

Association for the Promotion of Christian Unity

Churches	$3,267.77	$3,222.58	$45.19*
Individuals	1,474.60	1,698.70	224.10
Literature	28.60	9.05	19.55*
Interest	10.03	15.06	5.03
World Movement	50.00	.....	50.00*
Miscellaneous	2.00	176.38	174.38
	$4,833.00	$5,121.77	$288.77

Grand Totals for All Boards

Churches	$316,844.82	$328,062.91	$11,218.09
Sunday Schools	177,805.52	198,767.28	20,961.76
Women's Missionary Societies and Circles	206,569.76	286,971.88	80,402.12
C. E. Societies	13,096.93	11,923.57	1,173.36
Children's Organizations	7,259.12	8,543.97	1,284.85
Individuals and Men and Millions Movement	344,589.84	128,984.84	215,605.00*
Bequests	38,585.04	44,761.38	6,176.34
Annuities	118,528.36	164,000.65	45,472.29
Interest and Rent	60,652.11	88,682.50	28,030.39
Mission Fields and Inst.	13,360.08	24,103.54	10,743.46
Subscriptions and Literature	9,712.62	21,120.05	11,407.43
Miscellaneous	69,879.19	141,944.82	72,065.63
*Loss	$1,376,883.39	$1,447,867.39	$70,984.00

Short and True from Everywhere

"Don't Cry, I Will Come Back"

In One of the Homes

MRS. ——— went home on a visit, taking with her, her little boy. Soon followed a letter saying her husband had left town and did not intend to return to her. After she recovered somewhat from the first shock, she asked advice from some of her church friends, and they suggested that she bring her baby boy to her own church orphanage. The morning that the mother dressed him in white to bring him to the Home, his uncle who was sitting in the room, broke down and cried. The little fellow spoke up and said, "Don't cry, I will come back."

The boy was placed in a good Christian home. Years passed, and changing circumstances made it seem best for us to take the boy temporarily back into the Home. In thinking about the child and a plan for his future, we recalled that he had a grandmother. After writing to her to see if she could open her home to the boy, as he would be old enough to do a little for her and earn some money, she wrote back immediately, saying that the mother of the boy was still living and could scarcely contain herself until she got possession of him.

We started with the boy for his home. On the train, the conductor became very much interested in the way he seemed to be enjoying his trip. He spoke to the boy, and I imparted to the conductor the information that he was going to be with a mother whom he could not remember and from whom he had been separated for over eleven years. Evidently the conductor was much interested, for he followed us up the steps to the depot platform and undoubtedly witnessed a meeting that more than satisfied his curiosity. The mother, on seeing the boy, gave one cry and ran across the platform, calling, "My boy, my boy!" After she had clasped him for some minutes in her arms, and he had had an opportunity to get over a little of his dazed condition, he said, in a very tremulous tone, "Mother." I asked the mother why she had not made herself known to us, and learned that she had believed that, in surrendering the child to the Home, she had given him up forever. How truly his little baby prophecy was fulfilled: "Don't cry, I will come back."

In all the joys that come into this Home life, this was one of the most satisfying, and I felt repaid for all the hard work and extra hours I had put into the Home. Surely the heart of the worker is made to rejoice when those that we have helped in hours of great distress and trouble can know the joy of reunion within the sacred walls of home.

MRS. J. C. B. STIVERS.

Cleveland, Ohio.

My Missionary Girl

QUIET had settled over the quaint old building at last. Darkness had come and with it had come peace and rest. All day long there had been crowds, hurry, excitement, the happy co-mingling of sounds of many girls just meeting and greeting one another. "Lights out" bell had rung and all was dark in the old house save that from one room came a glimmer of light. At her desk sat the young missionary girl kimono-clad, thinking. The day's experiences stood out so clearly in her mind; the early rising in the freshness of the tropical morning; the pausing to watch the brilliant sunrise over her mountain range; the coming of girls, girls, and yet more girls for it was the opening day of school in an educational center in a mission land. All day long they had been coming; one on foot carrying a bundle of clothes on her head; another in a two-wheeled, covered wagon drawn by a slow-moving, staid old ox; another, wealthier and more modern, in a real-for-sure Ford. Some came alone but more often father, mother or some other relative came along, anxiously concerned to get the girl settled, curiously inquisitive to see the quarters offered by the new, golden haired, fair-skinned American, and leaving with all ceremonious politeness of the Oriental, having said, "She will be your daughter now."

Yes that was it! So many daughters and every one an added responsibility for her young shoulders. They had seemed so glad to arrive, so pleased with their new surroundings, so eager for their new experiences. Timid, hesitant, little Freshman girls; gay, boisterous Sophomores; Juniors just as gay and boisterous but ineffectively trying to curb their spirits and bear the responsibility of Juniorhood; and apart, a small group of Seniors, grave and dignified as high school girls the world over are prone to be. Every girl so dear, so impressionable! Yes, here was a tremendous opportunity and instead of being appalled by the magnitude of her task she was ruffling up her curly locks trying to figure out how to pack in seventy-five girls where sixty ought to go. All too clear was the memory of all those tired mothers, anxious fathers and disappointed girls whom she had turned away from her door when every corner was taken, answering their pleadings with, "Come back tomorrow and perhaps I can find a place." They would come back tomorrow early, willing to go without suitable accommodations if only they might stay; and she knew, kindhearted girl that she was, that in the end she would find a way and they would stay.

A stifled giggle, a warning hush in the adjoining room, girls who must exchange girl-gossip before they sleep, aroused her and she turned out her light. With a weary sigh she slipped out on the balcony and gazed on the tropic scene before her, lighted up by the soft mellow radiance of the full orbed moon just rising over the tops of the graceful, feathery bamboos in the distance. A cool night breeze rustled the branches of the fire tree in the garden causing a shower of brilliant blossoms to fall at her feet. From the distance came the roar of the breakers as they broke on the sandy shores of the Pacific. Disturbing all this serene beauty there came from the street the satisfied grunt of a marauding hog as she munched the savory roots; the barking of many dogs; the cry of a fretful child. But all these things annoyed her not, for the thoughts of my missionary girl had gone flying over ocean and land to the home that she loved so well and missed so keenly.

Other familiar places and friends were in her thoughts—the girls whom she had known through High school, college and teacher days, the Young Woman's Circle, of which she was so proud, and the girls who came to the meetings. They were beautifully

Just Girls in the Philippines

dressed, attractive, prosperous-looking girls from classroom, office and shop, eager for the lessons and problems of the evening, mingling their nonsense and chatter with it all. Those funny, gay, quiet, serious and helpful times! Those girls who contended for better positions and higher salary, who spent so much time over the little things when they might be meeting bigger tasks and worthier responsibilities. There, some girl wanted every other girls' position; there, was striving; there, if one dropped out, how many were ready for her desk, or typewriter, or counter! Here, if one should yield to the tempting desire to go home who would take her place; who would love these seventy-five girls; who would pro-

tect them from temptations, teach them better living, mold, uplift their character? If only the girls at home, the dear, impulsive, capable, alert and alive American girls understood and cared to cast their lives where they could wield the greatest influence and do most good! If only Occidental girlhood knew the need of Oriental girlhood surely more of them would come forth on this great adventure! Oh, the multitude of eastern girls waiting for, needing what the western girls sometimes neglect! If only more American girls cared!

Laoag, Philippine Islands. EDITH EBERLE.

A Prisoner

WOO GUIN HSUIN committed some offense for which he was put in prison for a term of eight years. Our South Gate workers became acquainted with him in the prison near our chapel in which they do regular work. He listened to their messages for some time before he made himself known. Finally he told them his story. When he was a boy he lived in the north. While still young he heard the story of Christ and His love, in a Presbyterian mission in his home town. He was greatly impressed by the story but took no stand. Later he was led astray by evil companions with the result indicated above. When he heard the story of Christ the second time his mind went back to his youth and he saw his mistake and became thoroughly repentant and desirous of living a right life and helping his fellow prisoners. He worked hard to this end. Just before leaving for America in the spring of 1919, I had a note from him asking me for some simple English stories whereby he might improve his English—a beginning in which he had made as a boy. I had a letter from him while in the States expressing deep appreciation both for the books and "for your prayers which have helped me greatly." Since my return I have had another letter from him telling of his release for good conduct.

Christianity Brightens up the Faces

A Chinese Pastor and Family with Dr. Osgood.

"Not by might nor by power, but by My Spirit;" "Here a little, there a little" and another life is transformed from the love of crime to the love of Christ; from death to life; from faithlessness to power through prayer. E. P. GISH.

Nanking, China.

The Boat That George Built

His Name is George

HIS teachers call him George Kraus. His grandfather would call him George Kryzanoski (Polish names have such a habit of losing "z's" and "ski's" on the trip across. George is twelve years old and because of him a beautiful little boat has come to the Community House to stay. This is how it happened.

On the way home from school one day, the children grew excited over a full rigged little boat on exhibition in a shop window. Most of the boys brought back some very wonderful accounts of it. George brought a careful pencil sketch on the back of his writing pad. When we were alone, he shyly asked if I thought he could make such a boat and if he might work at it in our shop after school. I confess I thought he couldn't make it, but we were glad to give him a chance.

Two or three weeks later there appeared at the office a boy with a big smile and a little boat, complete even to rope ladder and metal lookout. Imagine our delight to learn that he had decided to make us a present of the boat—for the good of the House. It sits proudly on my desk today, cheering us on our way and challenging us to be patient and unselfish—"for the good of the House."

When I showed the boat to George's father one day, his eyes twinkled a little proudly as he said, "That boy, he have wheels in his head!" I agreed with him, but I added, "Yes, and he has something pretty fine in his heart, too." And he has.

Dear little boat,
With your colors so gay
And your rigging full-set with boyish care;
You are more than a gift on my desk today—
You're the soul of the boy who placed you there.
Dear little boat!

True little boat;
Your hull is so trim,
Your sail so staunch, your rudder so free,
You have sailed right into my heart with him
Who thought you and wrought you so patiently.
True little boat!

Brave little boat!
You have borne a lad
Past the shallows of self to a deeper sea.
Will you bear him far in the heart of God,
To the fathomless life, for eternity?
Brave little boat!

ARTHUR VAN DERVORT.

Community House, New York City.

Bound

YESTERDAY I called on a bound woman!

I would rather be a coolie in China than an official's wife if the little lady I called on is typical of her class. The coolie at least has the freedom of the streets and maybe his lot is so fortunately cast that he can deftly carry his heavy burdens along country roads where the far blue sky smiles upon him, the birds sing and the flowers nod round about. To be sure, this lady has a garden in which she can enjoy the riot of each season's color, the whisper of the breeze in the bamboos and the glory of the sunshine above. Yet she cannot wander far in her garden because it is walled high on all sides. Her home is large and she can go from room to room but she is always met by gray walls. She cannot even sit and watch the world go by. That is where her gateman exceeds her in freedom. Her feet are tiny but they do not look as though they had been bound. It is her soul that is enslaved.

No Longer Bound, But Free

She went into her husband's home with all the festal pomp of an aristocratic Chinese wedding. Hers had been a childhood engagement and when she went into her new home she met no love. She is fed, clothed and respected as the wife but she has been that only in name. Her soul has even been denied the expansion which would come from motherhood. Instead, the only child in the home was borne by one of the women in the house who in Solomon's time would have been called a concubine.

Poor little woman! There she sits in a luxurious home from the Chinese standpoint. From ours, it is dark, stern, chilly and damp. She goes out to meet her social obligations, riding in a closed chair, surrounded by her train of blue clad servants. She has guests in her home, women like herself who live to themselves, shut out from the glory of self realization through reaching out.

Sometimes she plays by proxy. She calls in professional entertainers. I saw one group of them—tumblers who would rival in skill Ringling Brothers' fondest attraction but so dirty and unkempt as to put to shame a boarding-house slavey. At best, but for the great occasions of a marriage or death, everything about

her is cramped and drab. What are her meditations as she blows rings of smoke from her American cigarette or draws in the aroma of her water-pipe? My friend gave her a Bible. She can read. Will she be emancipated?

LOIS ANNA ELY.

Luchowfu, China.

"Out of the Mouth of the Lion"

An Indian Forest Ranger's Trophies

WE were away up in the mountains in the heights of the summer resort in Kuling, which is in the beautifully wooded and mountain-cragged summits in the province of Kiangsi, Central China. Our summer bungalow is there. Those pretty little homes are our shelter from the steaming hot and unhealthy plains and sweltering and crowded cities in the central provinces. Before we had these summer resting places our little ones died very sadly and easily in the pestilential conditions in the heated valleys. So many little graves and crosses mark the cemeteries, in the cities, of sweet little children—missionaries, who died of fevers and other diseases in the years before we were able to secure those lovely cool places in the mountain lands. One dear little boy said, in contrasting it with the tropical heat of the plains, "Say, fine, its a sniff of eternal life." And it is so, and he just said it exactly true.

There are wild animals in the deep, dark shades of the wooded hills. We have the tiger, the panther, the leopard, the wolf, the wild dog, as well as wonderfully pretty little deer and also the stronger wild boar, whom we have to be careful not to disturb. These animals find plenty of food in the smaller game. They also prowl around the villages and the wood cutters' huts; sometimes they get a small pig and, sometimes, even, a little child who, too venturesome, may be playing near the jungles. The hills are so very wonderful in their pines, bamboos and firs and, peeping through the forests, the bright blue sky makes up a lovely scene.

But we have to be careful if we travel in the early morning, or in the evening dusk; just when all nature seems to want to lull to sleep the animals come out and, with keen scent and sharp ears, they sense the slightest sign or sound of danger. The leopard is a cruel and sly animal. She is a terrible fighter and is like a large wild cat. Each of her ten claws is as strong as knives and will tear the stomach out of its victim in less than two minutes. She always rushes at the throat and kills her victim at once—not like the tiger who plays and sports with its prey as a kitten does with its little mouse. It is wicked and vindictive. These leopards had killed several Chinese women and coolies, and people were warned not to travel alone, or at too early an hour in the morning.

I was walking down the mountain road between Kuling and the Lotus Flower Caves, on my way back to the mission station at Chuchow. The ravines here are deep and rugged crags. It is a place of sylvan solitudes. We rested on a look-out hill on the road and, in the lovely quiet of the dawn, viewed the wonderful panorama of its landscape with the scintillating light of the sun bathed in the morning mists, and with thoughts of the dear ones we had left in the bungalow on the hill. It was my "morning watch" and I was meditating upon the sacred Word and in prayer. Suddenly I became conscious of something moving and rustling among the leaves. With the sudden instinct of danger, born of long experience and exposure to perils, I felt chilly and fearsome and, with a quick push, opened my big green-lined umbrella, with a dull noise. Immediately the beast which had evidently been preparing for its deadly spring, was scared by the noise and size of the umbrella and fled, trailing its crushed brush and grass away up the mountain side. Almost paralysed with the thrilling escape, I kept to the beaten pathway and met some six or seven Chinese coolies who were shouting and yelling wildly, having seen the leopard making for her lair.

"No lion shall be there" when the messengers that bring good tidings are on the King's own highway; "He will give his angels charge over thee, to keep thee in all thy ways"; "I will deliver him." It was one of the many blessed fulfilments of the Savior's promise to the disciples; "Lo I am with you alway, even unto the end of the age."

W. REMFRY HUNT.

College of Missions, Indianapolis.

The Lomongo-Lonkundo New Testament

IN 1917 a plan was agreed upon for a union revision of the New Testament by the Disciples of Christ Congo Mission and the Congo Balolo Mission which operates in an adjoining field. The natives in the whole territory occupied by these two Missions use practically the same language. The Congo Balolo Mission, an English Interdenominational Mission, had had the New Testament for some years in Lomongo, and the Disciples' Mission had had the Gospels and Acts in Lonkundo. Both Missions were in need of a revised edition, and it was thought very much worth while to work it out together, thus saving some time and expense.

A committee of four was chosen to look after the work—two men from each mission. They met together in May, 1917, and decided on a list of Gospel words and terms to be used throughout the translations and revision. Then the books of the New Testament were divided and given out to the different members of the two missions for translation. After they were translated they were handed into this committee of four which acted as the final committee on revision.

The translation and revision required a great deal of time. After the books were translated the four men came together to go carefully over them and decide whether or not they would be understood over all the field. Many changes had to be made and

The Translation Committee

Left to right: A. Ruskin, A. F. Hensey, H. C. Hobgood. S. Gilchrist.

it was often difficult to come to a decision. Although the language is practically the same there are many differences of dialect. But the Lord was graciously with them and aided them in this work. Each one went to it prayerfully and gave all his knowledge and energy to it.

There were three meetings of the revision committee and in May, 1920, the revision was completed. There was great rejoicing among all the workers for the Christians were very much in need of the Book and there were no more copies of the old translation to be had. The manuscript was brought to London and handed to the British and Foreign Bible Society. They offered to do the printing which, of course, could better be done there than on our small machines in Congo. The Gospel and Acts have been

completed and sent to the field, and I think that by this time perhaps the whole Testament is out of the printer's hands. How happy the Christians will be to have their "Bonkanda bia Nzakomba!" For they are thirsting for the knowledge it contains. May God add His blessing to the work of His servants in translating His word.

TOBITHA A. HOBGOOD.

College of Missions, Indianapolis.

Emancipated

As He Is Today—A Christian

HE has been all through the sorrows of famine and poverty in his old age. More than seventy-seven years old now, he came to us ten years ago from the famine district to the east. With him were his wife and two sons, all of whom have since died. He has never been a beggar. We have often given him help and he always gives us deep thanks, but never asks for more.

For several years he has been a steady attendant at the services. He is illiterate, lives in a little hut near our school by the South Gate, makes cloth sandals for a living. We have long thought of baptizing him but thought it better, on account of his age, to wait until summer. We asked him about it and he wanted to have immediate baptism. So we got a bit of a subscription, bought him some plain but whole garments, had him take a thorough bath and shave and hair cut. He was a very happy old man when he took his first communion.

ELLIOT I. OSGOOD.

Chuchow, China.

"They That Are Sick"

And a certain woman had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.

SEVERAL weeks ago a Hindu of good caste told me that his wife had been suffering from some illness for several weeks and asked me to come to see her. I told him that I would gladly come as a friend but not as a doctor or nurse. After seeing the woman I appealed to him to ignore caste and family prejudices and to call a doctor. Two days later he sent for our mission doctor, an Indian Christian gentleman. When he went an old Indian doctor—so-called—was present. The husband promised to give our doctor a fair chance, using only his medicine. But the next day he called in the sub-assistant surgeon of the railway. This man collected his fee on the spot and said: "If you wish to do so send a bottle to my dispensary for medicine, but I advise you to get it from the mission dispensary." In the evening a Roman Catholic woman was called in to massage the poor sick woman.

She Was Carried Seventy Miles to Dr. Crozier for Treatment

Two days later the District Railway surgeon was called in. He prescribed a diet and medicine which was not followed even two days.

Then the family gave a cow in charity. The cow was sold to some one and the proceeds used in feeding the poor. Just how this act was to cure the poor woman I do not know.

During all this time an elderly Hindu woman, a friend of the family, and one who practices "magic," was visiting the house regularly. I suggested putting the sick woman in a good hospital for there she would have light and air and cleanliness, proper food and one doctor's medicine. So a search for a hospital began.

Another Indian doctor—so-called—was discovered. The first one had not been dismissed. Then a doctor nearly two hundred miles away was called. His chief recommendations were that he was pious and charitable. His charges were high enough for a first class doctor but he did not do the patient any good.

Finally a good hospital was chosen. Our doctor, a woman friend as companion, a Brahmin woman for cook and two male attendants accompanied the woman and her husband. Our doctor returned the next day. The rest of the party stayed twelve days. The patient cannot recover but she may live for several months. For more than a year she has needed good medical care.

MATTIE W. BURGESS.

Bina, India.

Christian Endeavor Day for Home Missions

Sunday, July 3.

Christian Endeavor room to be decorated with flags and flowers.
Subject: "THY WILL BE DONE."

Program

1. Hymn—"We are Pledged to Active Service."
2. Scripture—Matthew 6:7-15.
3. Prayer—For the Immigrant Work and Workers of the United Christian Missionary Society.
4. Song—"Our Country's Voice is Pleading."
5. Introductory Talk by leader on "Our Immigrant Work."
6. Talk No. 1—"Thy Will Be Done—Among Foreigners in Cleveland."
7. Talk No. 2—"Thy Will Be Done—Among Foreign Boys in Cleveland."
8. Talk No. 3—"Thy Will Be Done—Among the Coke Workers of Pennsylvania."
9. Song—"In the Harvest Field there is Work to Do."
10. Talk No. 4—"Thy Will Be Done—Among the Russians in Chicago."
11. Talk No. 5—"Thy Will Be Done—Among the Immigrants of New York City."
12. Talk No. 6—By the Minister—"The Need for Trained Workers and Money in Our Immigrant Work."
13. Talk No. 7—By the Leader, President, or Treasurer.
14. Offering—To be sent to United Christian Missionary Society.
15. Closing Hymn.
16. Mizpah Benediction.

PROMOTIONAL DEPARTMENT
UNITED CHRISTIAN MISSIONARY SOCIETY
1501 Locust Street
St. Louis, Mo.

Note:

Two of the above programs, together with material for the talks, have been mailed to all Christian Endeavor Societies. Any Society desiring more of the programs may secure the same by writing to Society Headquarters.

The offering is for the Immigrant work of Home Missions and check should be made payable to UNITED CHRISTIAN MISSIONARY SOCIETY.

Women's Missionary Societies and Circles

Program Helps

OUTLINES for the first and second year programs of the three year course, in preparation for the use of Women's and Young People's Missionary meetings, are being presented month by month in WORLD CALL, beginning with the June issue. Each group has the choice of using either program as it may desire.

FIRST YEAR PROGRAM

Mission Fields Around the World

SECOND MONTH
Strangers Within Our Gates
HYMN
PRAYER
BUSINESS
DEVOTIONAL PERIOD
Hymn
Bible Study "The Church a Missionary Institution"—Acts 1: 1-9
Prayer
SPECIAL MUSIC
The First Commission brings its report
1. The Need of Social Service
2. How we are meeting the need
a) Among the Immigrants
b) In the Land of Coal and Coke
c) With the Orientals
d) Among Neighbors from Mexico
DISCUSSION
THROUGH THE EYE GATE
ECHOES FROM EVERYWHERE
"PRAY YE"
OFFERING AND BENEDICTION

PROGRAM HELPS:
Leaflets: The Need of Social Service, 5c;
Among the Immigrants, 2c;
In the Land of Coal and Coke, 2c;
With the Orientals, 2c;
Among Neighbors from Mexico, 2c;
Pictures for "Through the Eye Gate, 10c;
Echoes from Everywhere, Missionary Review of the World and WORLD CALL.

Bible Study

The Church a Missionary Institution—Acts 1:1-9. (Based upon Chapter Three, "Where The Book Speaks") by A. McLean.

IN the third verse of the first chapter of Acts we are told that our Lord showed Himself alive after His passion by many proofs, appearing to the Apostles for the space of forty days and speaking the things concerning the Kingdom of God. It is a significant fact that of all the things He said to them in that supremely important period only one has been recorded, and what is yet more significant is that that one thing has been recorded by all four evangelists. Every student of the New Testament knows how few things all four do record. We do not have a four-fold record of the birth of Christ, or of His baptism, or of His temptation, or of His transfiguration, or of His ascension to glory. We do not have a four-fold record of a single one of our Lord's discourses or parables or prayers. All give us an account of his agony in the garden, of His trial and condemnation, of His burial and resurrection from the dead, and all four give us the Great Commission in some form—(Matt. 28:18-20, Mark 16:15-16, Luke 24:46-47, John 20:21-23). What is doubly significant is that we have a fifth record of the Commission in the first chapter of Acts.

Several years after His ascension, our Lord appears to Saul of Tarsus and commissioned him to bear His name before the Gentiles and kings and children of Israel. Paul told Agrippa that Christ told him that He appeared to him to anoint him a minister and a witness both of the things which he had seen and of the things in which He had appeared to him.

These six records of the Great Commission are not an accident. We can not think of such a thing as an accident in connection with the Holy Spirit. What He does is done with the fullest knowledge and for a great and worthy purpose. The repetition is for the sake of clearness and emphasis. Our Lord wanted the Church in every age and in every land to understand what a large place the missionary enterprise had in His thought and in His life. Every church in existence is organized with the Great Commission as a charter. It goes without saying that an institution must comply with the conditions of its charter or forfeit its right to exist. The one work of the church as set forth in its charter is that of evangelizing the world. Alexander Campbell had something like this in mind when he said: "The church of a right is, and ought to be, a great missionary society."

An army exists for one and only one purpose, that is, to fight. It has its drill grounds, its target practice, its dress parade, its barracks, its colors, but an army does not exist for the drill grounds, or the target practice, or the dress parade, or the barracks; an army exists to fight when the nation wants fighting done. If, when ordered to take the field and fight, an army should say that it preferred the barracks and the target practice and the evolutions of the drill grounds, and that it proposed to remain where it was, it would be of no advantage to the nation. It would be a national encumbrance. In like manner the church of Christ exists for one purpose, and for one only. What is true of the church as a whole is true of each local church.

If the church should lose sight of its true mission, it would cease to be a church of Christ. It would degenerate into a club of some sort. This club might be made up of intelligent and respectable people, they might be well dressed and good-looking, they might have a superb building and their building might be perfect in all of its appointments, they might have a very cultured and eloquent man on their rostrum, their music might be the finest in the world, but that would not be a church in any true and full and divine sense of the term. The church is a missionary society. Missions are not merely a department of church activity, they are the whole thing. It is an awful collapse when the church of Christ becomes nothing but an annex to a political party, or the tail end of some reform movement, or an information bureau for industrial unrest.

When the elders and deacons and ministers meet they should give this cause the same prominence that it has in the Scriptures. They should not feel that they have done their duty when they look after the building and see that the janitor does his duty, that the choir does its part to the satisfaction of all concerned, and that the current expenses are promptly and fully met. Occasionally they will call the roll of the church to see if there are not in the midst some young people of unusual promise who should be trained for the service. If there are, they will go to them and tell them what they think they ought to do. They will urge them to enter college and to prepare for service.

The church is not to lavish her thought and her substance upon herself. She is not to study ornamentation and elegance and magnificence. She can well afford to leave that to the club and to the saloon. Her

SECOND YEAR PROGRAM

Applied Christianity, or The Missionaries at Work

SECOND MONTH:
On the Roof of the World
HYMN
PRAYER
BUSINESS
DEVOTIONAL PERIOD
Hymn
Bible Study: Mary, the Mother of Jesus.
Prayer
SPECIAL MUSIC
LESSON: TIBET
1. Human and Natural Resources
2. Health Conditions, and Physical Ministry
3. Intellectual Capacities, and Educational Work
4. Religious Tenets, and Christian Evangelism
5. Social Conditions, and Conservation of Life
DISCUSSION
THROUGH THE EYE GATE
ECHOES FROM EVERYWHERE
"PRAY YE"
OFFERING AND BENEDICTION

PROGRAM HELPS:
Leaflets: One on each of the five program topics, 10c;
Pictures for "Through the Eye Gate," 10c;
Bible Study Booklet, "Women of the New Testament," 8c;
Special Article, "On the Roof of the World," WORLD CALL for July.

mission is a higher one. Her work in the world is to help save those for whom Christ died. Her business is to publish the truth far and near, so that the prophecy may be speedily and gloriously fulfilled, "They shall see to whom no tidings of Him came, and they that have not heard shall understand." By doing this the church will please and honor her Lord, and will bring down upon herself such a blessing that there will not be room to receive it.

C. M. Yocum.

Headquarters Notes

The latest word from Mrs. Atwater, under date of April 30, was from Parana, on her way up the river to Asuncion. They expected to be back in Buenos Aires on May 13.

* * *

Word has been received both from Mrs. Cunningham and Mr. Yocum of the safe arrival of the party in Jamaica and of their busy days with the Mission there.

* * *

Mr. and Mrs. Hensey have recently returned on furlough from Africa. Mr. Hensey, Mr. Hobgood and Mr. Edwards were in the office early in May for conference. Mr. Edwards and Mr. Hobgood will return to the Congo this summer; Mr. Hensey will teach during his furlough year in the College of Missions in Indianapolis.

* * *

Alexander Paul has returned from the Pacific Coast where he visited the colleges in the interest of the student candidate work. The first week in June was spent at Headquarters in helping with the work in the Foreign Department.

* * *

By the time that this number reaches the readers, the eleventh annual Commencement of the College of Missions will have passed. Forty-six degrees were conferred, three receiving the Master of Arts degree, the largest class in the history of the college. Many of the secretaries as well as the executive committee of the United Christian Missionary Society attended the commencement on June 8, and the Missionary Conference following from June 9 to 12.

* * *

On July 1, Mrs. Eda T. Moore, formerly a regional secretary with headquarters in New York City, and Mrs. Terry King, regional secretary in the southwest with headquarters in Ft. Worth, will move to St. Louis. Their work will be much the same as before, but they will, in the future, be directly connected with the Headquarters office.

* * *

Mr. Warren left June 2 for Ontario where he attended the Ontario convention, representing the United Society.

* * *

Mr. Lewis, Mr. Mill and Mrs. King will attend the western Canada conventions this summer; Mr. Mohorter, Mr. Mill and Mr. Warren will represent the United Society in the Prince Edward Island and Maritime Province Conventions; Jesse Bader will attend the conventions in the northwest and F. E. Smith will be the United Society representative in the California conventions.

Much of the time of the secretaries during April, May and June was given to field work in the Underwriting Campaign. During this period scarcely more than two or three secretaries were in the office at the same time. On page 4 of this issue will be seen the results of the conference held on June 3, when many of the secretaries and field workers were called into conference in St. Louis, with A. E. Cory, the general campaign director.

* * *

Pearl Leonard, former Circle secretary for Illinois and Texas, spent a few days in the office on her way to Springfield, Illinois, where, on July 1, she is to take up her new work as general secretary of the Young Women's Christian Association in that city. She will be greatly missed from the national Circle work.

* * *

Bert Wilson has in course of preparation a new book on India which he is calling "In the Land of the Salaam." He hopes to have this ready by convention time.

* * *

Miss Trout and Mrs. Johnson are leaving St. Louis about June 24 for a month's tour of Mexico, visiting especially the mission stations of the United Christian Missionary Society and the former stations of the Christian Woman's Board of Missions. They are calling it a vacation, but will give no less careful attention to the interests of the missionary cause than if they were going on an inspection tour.

* * *

Many will be interested in the new book being published by "Mother" Ross. She has called it "A Road of Remembrance," and has told in her own way the interesting experiences of her life. It is being published by Powell and White, of Cincinnati, but can be ordered through the United Christian Missionary Society. The volume will cost $1.25.

Echoes from Everywhere

Death of a Pioneer Worker

The death of Mrs. Charlotte S. King, in March, is of more than passing interest, particularly to the members of the old Christian Woman's Board of Missions. Mrs. King was a charter member of the Woman's organization from its beginning in Cincinnati and for long years fostered the children's work.

Her life was spent in Pennsylvania, for many years as the wife of Joseph King, one of the heroic missionary leaders in the early days in the Allegheny City church. As one friend in writing of her expressed it: Mrs. King was the most outstanding woman of our people in western Pennsylvania through long years. She shone in the realm of faith and spirituality. This sent her, heart and soul, into every cause of social reform or missionary enterprise. Of her I feel as James Russell Lowell pronounced it: "Earth's noblest thing, a woman perfected."

Honoring the Veterans of the Cross

The church at Litchfield, Illinois, is particularly blessed in having among its members three ministers of the gospel who are past eighty years of age. The youngest of the trio is Leroy F. Wood, who has just turned eighty; next is James E. Masters, eighty-four, and then William L. Allen, eighty-eight.

The church and its minister, Meyer A. Madsen, have honored themselves by making each of these brethren an Elder Emeritus. A special service was held there April 10, but, as the fixed morning hour of worship was not half long enough, it was adjourned to the afternoon of Pentecost Sunday, May 15, which was made an old people's service with the elders emeriti in charge, assisted by a quartet, each of whose members boasts of more than seventy years.

This Pentecost service proved so interesting and profitable, not only to the members of the Litchfield church, but to visiting members from nearby congregations, that it will probably be an annual event.

A Much Appreciated Gift

A very interesting gathering was held on May 29th at Union Port, Ohio, when the women's missionary societies of the three local churches, the Disciples, the Methodist Episcopal and the Presbyterian, met together in the Methodist church building, and at a union meeting presented Mrs. C. G. Elsam of India, with a beautiful portable organ for her work in that far off field. Mrs. Elsam in her

(*Continued on page 46.*)

Hidden Answers

1. Who was Isaac Errett?
2. What three things are people most interested in today?
3. How many breweries have gone to China in the last two years?
4. Of what one thing may Burton Chaney be sure?
5. What was Dr. Shelton's greatest wish?
6. What gift has recently been given for India?
7. Before what in Japan does Mr. Doan stand appalled?
8. How much money was raised by the Disciples for rebuilding churches in France?
9. If only more American girls—what?
10. What outstanding thing has recently been done in the Congo?
11. When does the missionary year close?
12. Where is the next International Convention to be held?
13. What has Mary Kelly of China been doing recently?
14. What happened on June 8? Why is it of unusual significance this year?

Missionary Education

Bible School Workers

THERE are two important reasons why superintendents and others responsible for Bible school interests should know about the literature and helps provided for missionary instruction in the Bible school. 1. No other instruction is of greater importance for the entire young life of the church. 2. The pictures and stories provided will add greatly to the interest and thereby help in maintaining attendance through the summer months.

We wish to call attention to three courses of material, two of which are for present use, the other for use beginning with the first Sunday in October.

a. "Stories of the church at Home and Abroad" is a book of story material for use either in the general assembly, or in departmental groups. The pictures and picture stories for elementary grades accompanying this series are of the greatest value.

All schools that have not already provided themselves with this material may well order now for use during the next four months. The cost of this entire supply was a dollar, but all schools should have the advantage of these excellent helps. We are therefore offering to provide the same, even though at financial loss to the Board, at 25 cents for all who will order during the next few weeks.

b. A new summer course on "Recruitment for Christian Service" is just from press. This series of eight studies is intended for presentation in the general assembly or in the departments of the Bible school and may readily be adapted for use of different grades. This material is for the use of schools completing "Stories of the Church at Home and Abroad" and desiring other work for the summer. Price ten cents.

c. A nine months' course of story and picture studies is in course of preparation for the ensuing year's work beginning with October, 1921. All schools are urged to complete the use of either one or other of the above courses by September 30 and to be ready for unanimous cooperation in missionary education in the Bible school through the new studies on "Neighbors Here and There" now in preparation.

Woman's Missionary Societies

Is your society supplied with the new programs and program helps for the year of July 1, 1921 to June 30, 1922?

To assist all societies in making the regular monthly meeting winningly interesting, unusual care and expense have been given on programs for the new year. A three-year graded course is being outlined. The first year's studies, "Mission Fields Around the World," present in interesting form a survey of all the work brought together under the United Christian Missionary Society.

The Second Year's Studies on "Applied Christianity" are intended for such societies as desire more advanced work. Here the different forms of missionary service with attendant results are presented.

Missionary Circles

Under "A Circle of the Globe" a general survey and review of home and foreign fields and work of the United Christian Missionary Society are presented. Those to present monthly program topics are appointed as commissions to visit the various mission fields and to bring back the results of their investigations.

New Program Features

Three new features are introduced into program outlines for both the Mission Circles and Woman's Missionary Societies: 1. "Discussion" which is to follow the presentation of program topics, to be conducted by someone especially appointed to bring out important and interesting points; 2. "Through the Eye Gate" consists of the presentation of pictures especially prepared to illustrate program topics; 3. "Echoes from Everywhere" consisting of news items of outstanding interest on the world influence and accomplishments of Christian missions. *The Missionary Review of the World*, and WORLD CALL will bring monthly to every society news of thrilling and heartening interest.

Triangle Clubs

For use of High school and Junior High school groups of young people in Triangle clubs, Intermediate C. E. Societies, and Bible classes, outlines for a series of twelve missionary programs are presented in the program booklet "The Real War after the War." Triangle club and Intermediate C. E. leaders will find the program work made easier and more effective through use of this material. Every congregation should be holding and training its young life for future service through such organizational activities and study. It is hoped that the presentation of this fine program material will encourage many congregations to organize their young people. Free samples of the program booklet will be mailed on request.

Program Suggestions

On the inside cover pages of the program booklets for all societies suggestions are made in detail for carrying out the programs. Program helps are also listed, with prices for the same. For Woman's Societies and Circles five things are necessary for making the programs interesting and effective: 1. Program booklets in the hands of all members; 2. Program leaflets bringing fresh information to those who are to present program topics; 3. Program pictures, for "Through the Eye Gate"; 4. *The Missionary Review of the World*, and WORLD CALL for "Echoes from Everywhere;" 5. The McLean Library for preparation of Bible Studies and other program topics. Description of the McLean Library will be found under Book Announcements in this issue of WORLD CALL, also on page 50 of the June number.

Price List of Program Supplies

Program booklets for Woman's Missionary Societies and Circles: 8 cents each, 85 cents per doz; $6.00 per hundred.

Program Booklets for Triangle Clubs: 6 cents each; 65 cents per doz.

Each member should be provided with a Program Booklet.

Program helps:

1. Program leaflets for the year......$1.00
2. Poster pictures for the year...... 1.00
3. The McLean Library of four books 4.25
4. The Missionary Review of the World 2.50

If ordered at one time the leaflets, pictures, library and *Missionary Review of the World* will be provided for $8.00. Order from the United Christian Missionary Society, 1501 Locust Street, St. Louis, Missouri.

As We See Others and As Others See Us

The United Stewardship Council of the Protestant churches recently sent out a request for information concerning gifts of the various communions to Missions and Benevolences, also of local expenses. The table below gives the compiled statistics of those reports from eighteen communions.

It will be noted that our people are at the head of the list, if you begin reading at the bottom.

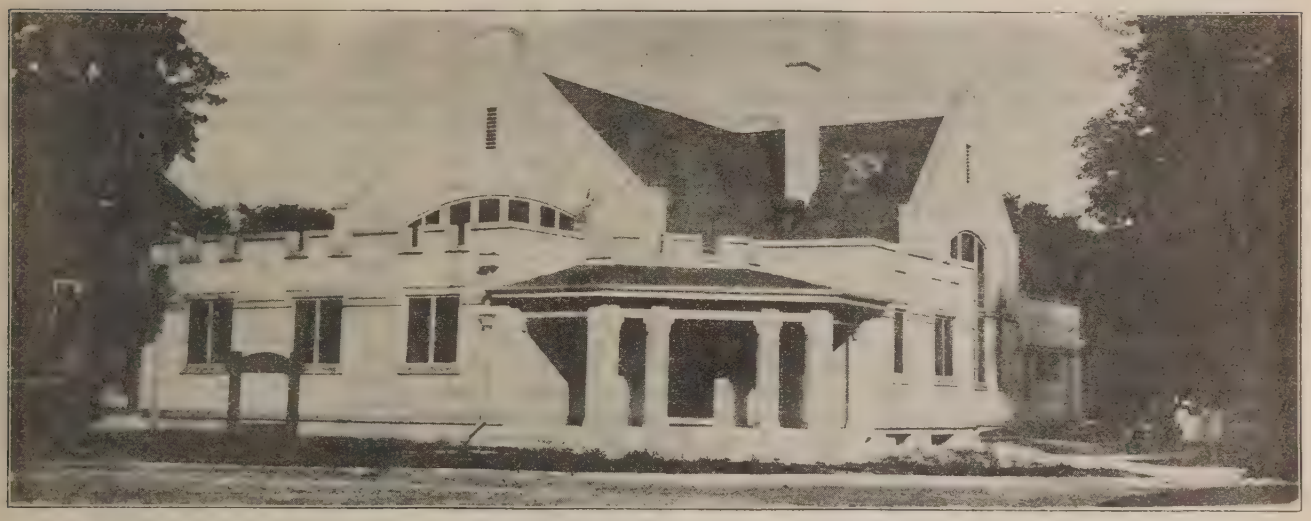
These statistics are for the year 1920.

Amount Per Member for Missions and Benevolences

Communion	PER CAPITA GIFTS		Total Amount Missions and Benevolences	Total Amount Congregational Expenses	Membership	End of Year
	Missions and Benevolences	Congregational Expenses				
Presbyterian U. S. (South)....	$11.81	$15.04	$ 4,303,874	$ 5,537,076	$ 364,230	Mar., 1920
United Presbyterian	3.43	16.32	[illegible]	[illegible]	[illegible]	[illegible]
Methodist, Canada	8.70	15.78	3,443,046	6,242,342	[illegible]	Apr., [illegible]
Friends in America (Five Years Meeting)	8.31	19.33	580,005	1,350,279	69,836	1920
Reformed in America	5.79	16.12	787,215	2,190,841	135,885	Apr., 1920
Presbyterian, U.S.A. (North) ..	5.17	15.74	8,461,838	25,760,382	[illegible]	[illegible]
Protestant Episcopal	5.11	17.12	5,610,385	18,781,706	[illegible]	[illegible]
Congregational	5.07	15.09	[illegible]	[illegible]	[illegible]	[illegible]
Methodist Episcopal (North)...	5.04	13.61	18,474,049	[illegible]	[illegible]	[illegible]
Evangelical Association	4.96	20.72	646,021	[illegible]	[illegible]	[illegible]
Moravian	4.59	14.05	103,324	[illegible]	[illegible]	[illegible]
United Brethren	4.36	12.07	1,494,199	4,135,143	342,647	1920
Northern Baptist Convention ..	3.26	11.19	4,217,629	14,474,765	1,293,686	1920
Reformed in United States	3.17	9.19	1,045,884	3,032,649	329,634	May, 1920
Methodist Protestant	3.17	8.45	583,038	1,635,309	184,000	May, 1920
Christian Convention	3.17	6.17	299,514	582,430	94,464	1920
United Lutheran	2.90	8.85	2,251,622	6,889,073	778,503	1920
Disciples of Christ	2.83	8.07	3,541,836	[illegible]	[illegible]	[illegible]

A Friend to the Church in Need

By J. F. ROSBOROUGH



The Morgan Park Church, Chicago, Illinois

IN the year 1914 a number of people who earnestly desired for themselves and their children that they be simply Christians and help to restore New Testament Christianity, lived in the southeast part of Chicago.

After consultation they invited C. G. Kindred, pastor of Englewood Church, to visit them. He frequently preached in their homes and in a rented hall and baptized others. The Englewood church with its pastor has, from the beginning, stood by this church in an encouraging way, with good fellowship and financial aid.

In sheer daring of faith and hope, the little congregation erected a house of worship in 1917. The house is pretty in design, intelligently adapted to all departments of church work and, with its fine location, is a joy to the community. These devoted people entered their new church home with great happiness but with a debt quite out of proportion to their resources.

The shifting city population was, sometimes, against them, but good people joined with them and they grew slowly but surely. The interest on their debt was a great handicap but through all the struggle this church, by adhering to the high principles of Christian living and promptitude in meeting its obligations, maintained the high regard of the community and a gilt edge business reputation.

Early in 1920, at their urgent request, G. W. Muckley carefully considered their need and their possible future. He came; he saw; they conquered. He believed in them, in their ideals, in their business conscience and in the importance and possibilities of this church. Quality of character counts mightily in building up a congregation. Strong churches cannot be built from irresponsible material. The personnel of this church is excellent. To name all worthy of mention would be to reproduce their church directory of ninety-two names.

After some delay on account of errors, (when the Church Erection Department says your title is all right you may rest assured of it), they received a loan of $7200.00.

It is hard to imagine the measure of new hope, courage and strength that came to them through this timely loan. Every department of the work has taken on new life. The church school under the superintendency of O. E. Pettet has made splendid gains. Attendance and offerings have been growing in all departments. There are frequent confessions and other gains in membership. All are thrilled with hope and speak confidently of the future.

This church will never cease to be grateful and will promptly meet its obligation to the Church Erection Department and will have keen delight in knowing that every dollar of the principal will go on its heartening mission to needy congregations by discovering in these churches, resources not dreamed of. A timely loan will infuse such hope, courage and initiative that many buried talents will be unearthed and used for the Kingdom. The "Extension" dollar multiplies itself many times by its business-like challenge.

It is devoutly to be hoped that the whole brotherhood will enter the great campaign of evangelism with zeal and energy befitting this vital task of the church and that the highest goals may be reached and our brightest dreams come true. But it is equally important that we conserve and assimilate the converts. This flood of potential resources must be utilized for our Lord's Kingdom. This potential wealth must become bases of supply for our missionary, benevolent and educational enterprises. The Church Erection Department must continue to play its essential part in the big constructive program of the church. It has performed such an out-standing ministry; its management has been so satisfactory; the churches helped have been so true and fruitful in their ministry to the world; the confidence in the department is so universal; the needs of the future are so apparent and so appealing that we believe its fundamental past is but a prophecy of its greater future—its ever enlarging service to churches when they need a friend. Its power must be multiplied by multiplying its capital.

Missionary Year Closes June 30

THE St. Louis Convention last October changed the date of the missionary year from September 30 to June 30. All churches should, therefore, take notice that offerings to all of the organizations of the brotherhood must be in on or before June 30, in order to be credited on this year's receipts.

Work on the new Year Book will be begun immediately following June 30. It is the plan to have the new Year Book off the press by the time of the national convention at Winona Lake, August 30 to September 4. No offerings will be listed in the new Year Book that are received after June 30.

The offerings for Home Missions, Foreign Missions, Church Erection, Benevolence and Ministerial Relief from all sources should be forwarded by the above date. Offerings from Churches, Bible Schools, Christian Endeavor Societies, Woman's Auxiliaries, Individuals, etc., should be sent on or before June 30.

Please remember that this makes a nine months' year instead of a twelve months' missionary year. Budget churches should send at least three-fourths of their regular budget by June 30.

All of the above offerings should be sent to

UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 Locust Street,
St. Louis, Missouri.

Stewardship Column

STEWARDSHIP is receiving emphasis at the state conventions this spring as never before. Not only the ministers, but the business men and women are interested in seeing an adequate stewardship program presented to the churches.

Arthur A. Everts, a tithing enthusiast, almost created a sensation at the Texas Convention at Wichita Falls by taking a money bag containing two thousand pennies and pouring them out on the floor of the church during his address. The clatter of the pennies on the floor awakened many a sleeping preacher and deacon, but he pressed his point home by showing that only one penny out of two thousand was given to the great work of world evangelization.

A number of churches are appointing a new committee in their church boards. Its name is the Stewardship Committee. Its duty is to educate the church on the subject of stewardship.

Many churches are finding out that the first thing in the stewardship campaign is education. Education is being given in two ways; through sermons from the pulpit and the distribution of stewardship and tithing literature.

Seven hundred eighty-five orders have been received by the United Society for stewardship literature since the first of January. Quite a number of the churches ordering the literature later sent a list of the tithers enrolled, after the literature had been distributed.

The Stewardship Committee of the United Society has sent out 224,467 pieces of stewardship literature since January 1. It is hoped that every church in the brotherhood will ultimately order and study conscientiously the stewardship literature, so that the church may be brought up to giving adequately to the great needs of the world.

The Society is already planning to hold a series of stewardship rallies next fall, beginning possibly the latter part of September, instead of holding missionary rallies as was done last winter. It is the plan that these rallies will be held in such centers as will be easily accessible to all of the churches in that area.

A business man of Indiana writes as follows:

"I am a tither and I find great pleasure in disposing of the Lord's share of my income. I am glad that I have the privilege of laying up treasures in Heaven. I only wish I had more to give to the Master's work. I have found out through experience that it is more blessed to give than to receive."

The churches which desire free stewardship literature for distribution should remember that they are entitled to order enough of two pamphlets for each family in the church, at any one time. After these have been distributed an additional number of the other two pamphlets may be ordered free of charge.

All orders should be addressed to—

STEWARDSHIP COMMITTEE,
UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 Locust Street,
St. Louis, Missouri.

Miss Kelly Writes from the Famine District

EVER since I heard of this awful famine raging in the north of China I have wanted to come and help. It was impossible to come before February as I was graduating a class of six women in the Bible Training School and I had to stay by them. I knew the local workers would be getting worn out by spring and that I would probably be needed more at that time.

We expected three hundred famine children in Chuchow in March and as we had no women missionary workers there, I went over, expecting to plan for the girls to study and work. But only boys came. So after staying twelve days and helping our Bible woman, Mrs. Djai, who is in charge of the women's work there, I returned to Nanking. About that time the general relief committee in Peking sent out a call for thirty more Mandarin speaking foreigners. I wrote and offered my services. My Chinese women workers in Nanking were only too glad to take on extra work and responsibility in order to let me do this.

I arrived here last night, and this morning Miss Ereck, who is a friend that I have known for a few years and with whom I am living, took me to the Martyrs Cemetery of the American Board Mission. Here are buried twenty-five Christians who gave their lives for Christ's sake less than twenty-one years ago during the Boxer troubles. Seven of these were missionaries and eighteen were Chinese. Most of them were beheaded. The three Americans of this American Board Mission were Horace Tracey Pitkin of Yale and Miss Morrill and Miss Gould. The other three were Mr. and Mrs. Bagnell and child, and Mr. William Cooper of the China Inland Mission.

I indeed felt as though I was treading on holy ground. A memorial church has been erected just near these graves. A few rods from the house in which we live are the remains of one of the houses that was burned to the ground then. The Presbyterian Mission at that time was over three miles from here. Eight of them were burned in their houses. They were Dr. Taylor, Dr. and Mrs. Hodge, Mr. and Mrs. Simcox and their three children. There is a martyrs' cemetery there, with thirty-two Chinese Christians. Of course there were many more Chinese Christians here who were murdered at that time, but these buried here were the only ones whose bodies could be recovered.

One of the wonderful things about all this is that now many of the boxer murderers are converted and members in good standing in the churches. Nothing conquers like love. Now when these people are threatened with starvation from famine all the Christian world is rising up to help them.

April 17.

Two weeks have passed and in that time I have met and worked with some of the Chinese women who were pupils of Miss Gould and Miss Morrill. It is a privilege to know them, they are such earnest faithful Christians. It was Stephen's death that first stirred Paul's conscience. It was at Lystra that Paul was stoned and dragged out as dead. On his next trip there he found Timothy—"The same as well spoken of by the brethren that were at Lystra and Iconium." (Acts 16:20.) The blood of the martyrs has ever been the seed of the church.

The work here has been organized in a wonderful way to reach the starving. Into this city alone 55,722 people come for their grain. Hundreds of carts are lined up every day in front of the church for their bags of millet. In the whole district of which Paotingfu is the center 467,757 are being fed. The grain is sent out to the county seats or to central towns and cities and is almost entirely distributed through the churches. Many Chinese when contributing money ask that it do not go through Chinese official hands. The church is the only organization that they can trust.

The woman's work has been organized here in this church in a splendid way. A hundred forty women and girls live in a refuge. Many of these girls would have been sold if they had not been taken in here. They must all be kept at work and it is no small task to find something that they can all do. Some make thread from the raw hemp. They use this in stitching shoe soles which others make. Some make thread from the raw cotton which is used in making garments. They have made many hundreds of garments for those needing them. Just this morning I sent 133 suits to one of the towns an hour's ride on the train from here. They were sent to the Chinese pastor of the church who will distribute them. The women even dye the cloth for these garments. Some make rugs and some make quilts. I am in charge of this last branch and have had to think up all the old quilt patterns I used to make. Then all have to study for part of the day. They are learning the phonetic script and some of the younger ones can read Mark already quite well. There are also eight other classes of women of between fifty and sixty in a class who study for two hours a day for three days in the week and then get their ration of millet to take home and cook. This makes about five hundred women that we are responsible for feeding and keeping busy and as clean as we can in order to be healthful. It is wonderful how happy they are with just their bowl of millet and cabbage twice a day and you would be surprised to see how well they look even though they have eaten nothing else for five months. Miss Phelps is holding meetings among them now. Her doctor has ordered her to go away for she has broken down in health. She is turning over all the superintendence of this work to me. Pray that I may have wisdom and strength for it. The bookkeeping alone is a very responsible part which I have had since I arrived. We do want these people to understand the Christian love that prompts the gifts that save their lives.

I except to remain here until the end of June but my address is still South Gate, Nanking.

MARY KELLY.

Paotingfu, Chili, China.

These All Died in the Faith

Mrs. Martha M. Longdon, mother of F. J. Longdon of Oak Lane, Pennsylvania, and Dr. Mary Longdon, one of our missionaries at Pendra Road, India, April 24, 1921. Age 82 years.

Mrs. Mary Warren, May 20, Jefferson City, Missouri. Age 82 years.

Zephaniah Augustus Whitcomb, May 11, 1921, Elkhart, Iowa. A charter member of the Elkhart church. Age 87 years.

Mrs. Ida Johnson, April 26, 1921, Cameron, Illinois. A charter member of the Woman's Missionary Society. Age 63 years.

Mrs. Mary Shultz, April 11, 1921, Pekin, Illinois. A life member of the Woman's Missionary Society.

Mrs. Jane Musselman, February 12, 1921, Pekin, Illinois. A faithful member of the Woman's Missionary Society.

Mrs. Joseph King, Pittsburgh, Pennsylvania. Organizer and leader of the Christian Woman's Board of Missions auxiliary of the First Christian Church.

Mrs. Ella S. Cave, mother of Preston A. Cave, pastor of the H Street Church, Washington, D. C., April 17, 1921, Louisa, Virginia. Her husband, L. W. Cave, was one of our most active preachers in Virginia for many years after the Civil War. His two brothers, R. C. and R. Lin Cave, now retired, were ministers of the gospel. E. L. Powell, of Louisville, Kentucky, is a nephew.

A New Book

THE SWORD OR THE CROSS

By Kirby Page

Century Press, Chicago. Price $1.20.

During the World War it was treason to speak against it, and even since it is passed and the censorship relaxed, it is difficult to speak against war in general without seeming to belittle the supreme sacrifice and the glorious idealism of millions of those who participated in what most of us felt was a struggle for the peace and liberty of humanity.

In "The Sword or The Cross," by Kirby Page, minister of the Ridgewood Heights Christian Church of Brooklyn, New York, we have a brief and brilliant reminder that there is another and a horrible side to war and a convincing argument against another war on any account. We will not dare to say that Mr. Page has closed the case, but certainly he has presented an array of facts and of the essential principles of Christianity which must be taken into account by those who disagree with the age-long position of the Quakers on this question.

It is high time that Christian people give new and careful and unprejudiced consideration to this issue. We dare not defer this consideration and decision until another war is upon us. Already we are beginning to see that the next great war would surpass the last both in physical and moral horrors as immeasurably as that outdistanced the petty conflicts of other years.

Concerning the Ministry

IN a day when more thought is given to the ministry it is not amiss to call attention to heroic service and some of the by-products of a recent meeting of the Board of Ministerial Relief, whose trustees have been indicated by the United Society as the Committee on Applications.

Every one of this group takes a serious interest in the work and bears in mind the responsibility involved. There came in review the signal service of a state leader who has given nearly a half century to the cause and only lays down his labors because of ill health. He and his brethren look upon his fellowship in this support as an honor, justly earned and gladly given.

A loved one of our national leaders, whose service has been in the interest of world redemption, was given the temporary help necessary to regain health and uphold our honor, in view of the large service of the family.

Again it was the case of a young woman who has come of preaching lineage and has herself already given service of high quality, with a fine past and promising future. Her break in health makes a claim on every responsible lover of the Kingdom.

Three orphan children with wistful, trusting look came before the trustees. The father, the last of the parents to leave, out of his great heart of love bequeathed to us his children in affectionate trust. Their case involves not only support but the whole question of training for a citizenship worthy of their preacher father, with the possibility, perhaps, of rearing strong ministers of the Word or missionaries of the Cross.

There were other godly men and women who have given all they have of life and toil to the church. Having received such a precious deposit from them we dare not turn heedless ears to their claim in the hour of their spent strength.

In all there were nine men and six women besides the children, whose claims were given respectful attention. There were ten new claims, five increases, involving a total amount of increase in payments of $325.00 per month. These additional benefits were granted in faith, believing that the churches will justify the action by their answer in increased support. The preachers of the group represent three hundred fifty years of service. Ten different states were represented; Indiana 3, Missouri 2, Kentucky 4, Oregon 2, Texas 1, Illinois 1, Oklahoma 1, California 1.

Thus moves the work closest to the heart of the church. It has not yet come into its own but the day dawns when we as a people will take up our responsibility for the care of the workers of the church in a scriptural, responsible manner worthy of the great men and women whom God has so largely used.

F. E. SMITH.

A Chinese Student Bible Class, Stanford University, California

This class is under the leadership of Charles F. Hutslar who writes: I have had the class two years. I have baptized some of the boys; have influenced some to take up Christian work in their own country, one leaving last December for China where he expects to teach in a Mission school. Our little son (in the center) was dedicated to China on his first birthday. The world today needs the spirit of friendship toward China and the Christian forces of America must be responsible for the development of that spirit.

Our Report of Annuities

SIXTY-ONE Annuity Bonds have been written by the United Society since October 1, up to the time of going to press. The total amount of these Annuity Bonds is $79,450.00.

All friends who are planning to send an Annuity gift this spring should remember that the books close June 30 for this Missionary Year. It is the hope that at least fourteen more Bonds may be issued before July 1. This would make three-fourths of the number which we hope to issue from October 1 to September 30.

A friend who has a considerable sum invested in Annuity Bonds says that he is greatly pleased with the annuity plan because the annuity is always sent on time without notification. He never has to wait a single day when the annuity is due.

The treasurer of the Society sends the annuity each six months. In this way those who take out Annuity Bonds are sure of receiving the income twice each year, and can govern their affairs accordingly.

Another friend writing about the annuity plan says that she thinks Annuity Bonds are better than wills, because the Annuity Bond draws 6% and is non-taxable, and at death there are no court fees or expenses incurred. Wills many times are broken, and the money diverted from the purpose for which it was left, but an Annuity Bond is an executed gift, and at the death of the donor goes without further process of law to the work of the Society.

A good friend of the work who recently sent $1,000 on the annuity plan has written asking for a conference about the disposition of his property. He feels that his property, stocks, bonds, money, may be invested in Annuity Bonds paying him a safe and sure income throughout his life, and after his death it will be used for the work of the Society.

Many of the friends of the Society no doubt could have less worry and more peace of mind if they would make arrangements to leave some of their property or, if without heirs, all of their property to the great work of missions and benevolence.

For annuity literature, sample Bond, or an interview, write

United Christian Missionary Society
1501 Locust Street
St. Louis, Mo.

Texas Christian University

1873-1921

—A standard, co-educational college situated in the heart of the great Southwest. Fort Worth is the railroad center, the oil center, the agricultural center and the trading center of West Texas. It ministers to a population distributed over an area of 70,000 square miles.

—A College of Liberal Arts leading to academic degrees A.B., A.M., B.S., and M.S. A College of Fine Arts granting recognized diplomas in Art, Music, Oratory and Domestic Science.

—A College where Christian character, Christian scholarship and Christian culture are developed. A home atmosphere, beauty of surroundings of life, clean athletics and a noble manhood and womanhood and the spirit of gentility in all things characterize this institution.

—Why not patronize a home institution in your midst which has six great, modern, brick and concrete buildings, an institution with a well trained faculty, well equipped libraries, well ordered laboratories? A great $175,000 gymnasium just completed.

For Information and Catalog Address

THE PRESIDENT

Texas Christian University

Fort Worth, Texas

Do You Know—

THAT a great institution of Life Insurance—the MISSOURI STATE LIFE INSURANCE COMPANY—is located in St. Louis?

THAT the MISSOURI STATE LIFE INSURANCE COMPANY has over $302,000,000 of insurance in force on the lives of over 130,000 policyholders?

THAT the MISSOURI STATE LIFE INSURANCE COMPANY has paid Widows, Orphans and other Beneficiaries since organization and now holds for their benefit over $42,000,000?

THAT the MISSOURI STATE LIFE INSURANCE COMPANY issues the most thoroughly up-to-date and complete Policy Contract, in the sum of all its benefits, that is available to the insurance buyer today?

THAT it is a Christian act to provide insurance for your family?

MISSOURI STATE LIFE INSURANCE COMPANY

M. E. SINGLETON, PRESIDENT

HOME OFFICE: FIFTEENTH AND LOCUST STS., ST. LOUIS, MISSOURI

A Defender of the Apron

Texas Christian University,
Fort Worth, Texas,
May 2, 1921.

The Editor of the World Call,
1501 Locust Street,
St. Louis, Missouri.

Dear Sir:

I have read with great interest the article on the checkered apron, on page 54 of the May issue. The article is extremely clever and it carries a valuable lesson with its fun, but it somehow seems to me that it might well have been accompanied with a tribute to the spirit of devotion which has often prompted the good women of our churches to resort to such methods of raising money.

For fear some abler champion may forget to come forward, I venture to enlist under the banner of the apron.

I shall not attempt to defend the poetry. I am not troubled about that. If a writer of our new verse can wring poetry out of a red shirt on a line, there's no harm in shaking poetry out of an apron.

To the appeal itself then! Professor Deweese used to tell us in his classes that the Lord could strike a mighty good blow with a crooked stick; and it is astonishing how much many of our prosperous churches owe to the consecrated members of the past generation, with their unscientific Sunday school pedagogy, their poor psychology, their bad financial management and even their bad poetry.

For consecrated the users of such c[illegible]

methods as the apron method of finance often were. Is there not in the second line of the poem something of the wistfulness of women who have sacrificed all that they can for the little church they love, and who now plead with others to help with the burden? "And this is what we wish you'd do"—only the loyal, harassed heart of some woman who toils tearfully and prayerfully for her debt-burdened church home can tell what an eager wish it is. All honor to the brave women who spend their days and nights in thinking up schemes to tie men to the church—even with apron strings, chicken suppers, bazaars, box suppers (fairly conducted), ice-cream suppers, poverty socials, valentine socials, dinners served to the commercial club, penny-for-each-year-of-your-age-stocking parties, superseded as they now may be, are at least more defensible than the churchmen's smoker, and in their day they had at least one virtue. They tended to make the church the center of all the life of the community, both religious and social. Now there seems to be a disintegration of our life into distinct phases—religious, commercial, political, recreational—on Sunday morning the church, at other times business, politics, automobile riding, golf. Who can say that in every respect the new way is better? With our better methods of financing the church, is there not a tendency among some of us to suppose that because the more adequate financial methods permit the hiring of trained leaders, the church somehow does not need the personal services of the members?

The sight of a couple of good women carrying home from a church supper a washtub full of dishes and silverware (the spoons all marked with a thread around the handle) makes me feel like prayer; the sight of a good-sized check in the contribution basket sometimes does not.

In a word, can we not say that the man who used to fill the little muslin stockings with pennies for the years of his life could honestly sing,

Take my life and let it be,
Consecrated Lord to Thee;

that the man who measured his waist and filled the apron pocket was at least "every inch a Christian"?

Sincerely yours,
WALTER E. BRYSON.

Book Announcements

New Books of General Interest

UNCLE SAM, by Martha Gielow. A delightful little story of Uncle Jonah and Aunt Lindy, a mountain couple who went to "Wash'n'ton Dee-Cee" to see their Uncle Sam. The story is told in dialect, and illustrates the simplicity and needs of the backward people of the mountains. Price 50c.

OLD ANDY, the MOONSHINER, by Martha Gielow. An intensely interesting story of Old Andy, "Ma" and their granddaughter "Sary," illiterate whites of the Appalachian Mountains, and their efforts to give "Sary" a "schoolin'." Price 50c.

THE LIGHT ON THE HILL, by Martha Gielow. Life in the Appalachian Mountains with all its pathos told in a most delightful way. Miss Gielow shows us in a most striking yet fascinating style the innate high moral and religious standards of this secluded people, and the duty of the church and nation to this long neglected Anglo-Saxon log-cabin kin of ours dwelling in the southern mountains.

Miss Gielow's literary art as evidenced in the above books, will meet the demands of the most discriminating critic of today and her ideals of service to their own community on the part of educated young people, furnishes the strongest incentive for bringing educational advantages to the young people of mountain communities.

KIOWA—Story of a Blanket Indian Mission, by Isabel Crawford. An en-

Church Windows
AND
MEMORIALS IN STAINED GLASS
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Co.
DEPT 8 2700 ST VINCENT AVE. ST LOUIS MO

Beware of Contagious Diseases
THOMAS INDIVIDUAL COMMUNION SERVICE
SAVES 1/4 COST OF OTHER SERVICES
Clean and sanitary. Used by over 40,000 churches. Send for catalog and free trial offer.
Thomas Communion Service Co., Box 488 Lima, O.

NEW YORK CENTRAL CHRISTIAN CHURCH
Dr. F. S. Idleman, 142 West 81st St.
E. INTERNATIONAL CONVENTION JULY 5-11

BRONZE
HONOR ROLLS · MEMORIAL TABLETS
THE HENRY-BONNARD BRONZE CO.
20 EXCHANGE PLACE, NEW YORK, N.Y.

WHEN YOU GO TO THE NATIONAL CAPITAL
You are invited to attend the
VERMONT AVENUE CHRISTIAN CHURCH
Earle Wilfley, Pastor. Earl Taggart, Assistant.

HYMNS FOR TODAY
Several months ago I purchased two hundred copies of "Hymns for Today," with orchestration, for Trinity Reformed Sunday school. We had used some of the best books in the market previous to this, but we must confess that this is the finest book of its kind in existence. "Hymns for Today" fills every need of the church and Sunday school. Our people are delighted in every way with the books, and it certainly is a pleasure to our orchestra to play such fine orchestration of the old and new hymns. Wishing you much success, I am most sincerely, Clyde W. Oplinger, Wadsworth, O.
$75 per 100. Returnable Sample sent.
Tillmore Music House, 525 Elm St., Cincinnati, O.

HONEYWELL & PARKER
CHURCH ARCHITECTS
INDIANAPOLIS, INDIANA
Specialists in Modern Church and Sunday School Buildings.
Large Book of Plans, $1.00

ARCHITECTS
J. HAL. LYNCH & SON
Special Work, Institutions, Churches, Schools, Architects for the National Benevolent Ass'n.
265 Locust St. St. Louis, Mo.

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.
DeMoulin Bros & Co. Dept. 8 Greenville, Ill.

ROBERT H. ORR, A.I.A.
Consulting Church Architect
1301 Van Nuys Bldg., Los Angeles, Cal.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Colored Slides for Illustrated Lectures, Rental Service
Stereoscopic Tours of all Countries.
Keystone View Company
Incorporated.
MEADVILLE, PA.
The Slide and Stereoscopic Department of Underwood & Underwood, Inc. has been purchased by Keystone.

1798 TRANSYLVANIA COLLEGE 1921
College of the Bible
Lexington, Ky.
Fully accredited courses leading to the A.B., B.S., P, Th.B., and B.D. degrees. Students may major in the following subjects: Classics, Modern Language, English, Science, Mathematics, History, Education, Religious Education, Social Science, Home Economics, Philosophy, Mechanical Drawing, Old Testament, New Testament, Church History, Doctrine, and Missions.
Pre-vocational courses, preparing for the study of Medicine, Agriculture, Engineering, Law, Pharmacy, Dentistry, Business Administration.
Faculty of twenty-eight trained specialists educated in the best American and European universities. Faculty of the College of the Bible consists of Dean A. W. Fortune, Ph.D.; W. C. Bower, M.A.; E. E. Snoddy, M.A.; Geo. W. Brown, Ph.D.; A. C. Kuykendall, M.A.; Edward Saxon, and C. L. Pyatt, Th.D.
Scholarship aid for ministerial and non-ministerial students. Abundant opportunities for self-help. Churches available for student preaching.
For catalogue and other information, apply to
R. H. CROSSFIELD, President,
Lexington, Ky.

OFFICERS
Myers Y. Cooper, President
Dr. J. C. Cadwallader, Vice-President
J. Earl Coao, Cashier
Louis F. Kispert, Asst. Cashier

OUR capital and surplus are ample and facilities adequate to handle your banking business.

Correspondence Solicited.

The
Norwood National Bank
Norwood, Ohio.

Resources over $2,750,000.00

grossing human record of whole hearted service among the Kiowa Indians. Through many heart breaking experiences Miss Crawford finally brings her mission to self-support. This book is full of humor and breathes of optimism throughout. Price $1.25.

SOCIAL EVANGELISM, by Harry F. Ward. "The social movement of our time is deeply influencing the life of the Church. Every department of religious activity gives evidence of being touched by it. It is in the field of evangelism that its trail is faintest." So writes the author in the opening paragraph of this book that shows the need of a social evangel. Price 50c.

COOPERATION IN COOPERSBURG, by Edmund De S. Bruner. "The community depending upon farming has recently become a force in education and in farm business. It is important that its outlines and natural boundaries be recognized. This survey of Coopersburg exhibits such a co munity in action." Price 50c.

PIONEERING IN TIBET, by Dr. A. Shelton. The chronicles of the mo widely known missionary of modern tim containing an account of his sixty-six da as the captive of a notorious band of ro bers in Western China. A book every D ciple will want to read. Price $1.25.

DAD'S LETTERS ON A WORL JOURNEY, by Bert Wilson (dad). Pe sonal letters Bert Wilson wrote home his eight girls on his recent visit to o mission in India. So thrilling and i structive is this book, that not only is being read by the boys and girls, but t parents and grown-ups as well, and all a enthusiastic in their praise of Dad's L ters on a World Journey. Price $1.35.

Send all orders to the
United Christian Missionary Society
St. Louis, Missouri
1501 Locust Street.

Culver-Stockton College
(Founded as Christian University, 1853)

Standard four year co-educational college.
A. B., B. S., and A. M. Degrees.
Strong ministerial course.
Exceptional preaching advantages.

J. H. WOOD, *President*
Canton, ∴ Missouri

Echoes from Everywhere

(*Continued from page* 39.)

response, expressed her gratitude for the love which had prompted the gift emphasizing the fact that it was more than usually a love token, since it was being given by a union of the three societies representing three distinct bodies of Christians, thus proving the fact that it was indeed the love of Christ constraining them.

Mr. Elsam, who had preached a missi ary sermon in the Christian Church in t morning, was also asked to give a t and responded gratefully for the gift t had been given for their work.

The Kingdom Is Coming!

It is a wondeful thing to see a miss station grow, writes Eva Raw Baird Luchowfu, China. The woman who is ing such wonderful volunteer work West Gate—how well I remember writ a description of her under my "possib ties" the first time I saw her at a me ing. The beautiful matron of the Gi School—how brief a space of time passed since I first met her, when would not eat with us because she was a hammedan. And these young Christ teachers in our schools—problems yet, so of them—where did they come from? T were little heathen children yesterd And the little girl babies in our Christ homes; there are three this year am the membership of our church and were welcome! And in our schools Luchowfu are three hundred boys and g under Christian instruction and influe Oh, the Kingdom is coming and I h been given to see this much!

A Note From Akita, Japan

Last night, Friday, two young men fr one of the banks came to see me. Fri night is called "play night." It is night "At Home." I promise to t English to any who come if they want to, so the first question is "Do you w me to speak English?" They usually they do so I was surprised to hear th boys give a very emphatic "No." most immediately they began asking q tions about Christianity, the first one ing "Can a man be a Christian with being baptized?" I thought they come to play but that did not sound m like play, so I dropped my knitting took my New Testament and we had a t

HARTFORD
W. Douglas Mackenzie
President

Theological Seminary
Dean, M. W. Jacobus
School of Religious Pedagogy
Dean, E. H. Knight
Kennedy School of Missions
Dean, E. W. Capen

Through these associated schools, Hartford offers full training for:
1. The Christian ministry.
2. The whole field of religious education.
3. The foreign field.

Each school has its independent faculty and its own institutional life, and together they form one interdenominational institution with the unity of common aim and spirit.

The Board of Temperance and Social Welfare

SUSTAINS Law Enforcement
through aroused public interest.

HELPS give THE TRUTH about ALCOHOL
To England, China, Mexico and Philippine Islands.

EMPLOYS Alva W. Taylor, one of America's greatest Social Service experts, making it possible for him to give full time

Counseling about *Rural Church Problems*
Community Surveys and Programs
Industrial Conferences

Put us in your budget or send us a special offering.

SEND OFFERING TO
MILO J. SMITH, 821 Occidental Bldg., Indianapolis, Ind.

our session of Bible study and I ended p by selling them a Bible and two books f Christian teaching. Which reminds me iat the book sales for March were larger ian ever amounting to one hundred and orty-five yen.

MARY F. LEDIARD.

esignation of a Well-known eligious Leader

S. Earl Taylor, leader in the great Cen-nary Movement of the Methodist Epis-opal church and later, chief executive of ie Interchurch World Movement, has re-gned as corresponding secretary of the oard of Foreign Missions of the Method-t church. A break down in health com-els his residence for some time to come i the dry, higher altitude of Arizona. As ie expressed it: His retirement from the issionary enterprise is one of the Inter-iurch expense items that could not be nderwritten. He has helped the church discover itself. He has opened the yes of a whole generation to the realiza-ion that missions is the "Big Business" f the church and may be promoted by very method which the biggest business mploys.

Much Appreciated ervice

Miss Myrtle Parker came to Japan in eptember of last year and began work s teacher of vocal music in the Margaret . Long Girls' School in October. She ailed for America on April 14, having aught in the school just six months.

Miss Myrtle possesses a voice of rare eauty. While in Japan she made a host f friends among the Japanese because of er generosity in the use of her art on very possible occasion. She never let ass a single opportunity to do service or give pleasure. She was particularly be-oved by the teachers and students in the chool for whom she gave of her time and trength unsparingly.

Miss Myrtle is a sister of Miss Edith 'arker, head of the Home Economics De-artment in the Margaret K. Long Girls' chool in Tokyo, Japan.

BERTHA CLAWSON.

What China Needs Is Information

Nanking, China.

Dear Brother Smith:—

I am delighted to hear from you again, and remember the pleasant conversation we had together.

The first $50.00 sent me I am using to translate and publish a little book. I have used "Intoxicating Drinks and Drugs in All Lands and Times," by Wilbur F. Crafts and Mary and Margaret W. Leitch, and have run through it giving the salient facts. The book is too large at present for the Chinese digestion so my abstract of the book should be the right thing for just now.

I think I mentioned before that I had translated Henry Ford's "The Little White Slaver," the best thing I know of on the cigarette. I put it into both book style and colloquial. Miss Tingling, of the W. C. T. U., is to travel through China, working in schools and colleges on Temperance. She wants 1000 copies of the cigarette book to sell as she visits the schools, so I have ordered 1000 for her to use. She cannot pay me at once so I will pay it out of this $130 you have just sent and as the sales-money comes in hold it for other uses later on.

Why Educate Your Daughter?

That She May be
Economically Independent
A Trained Home Maker

Christian College

with a $500,000 Plant Offers Ideal Junior College Training

20 acre campus; 9 Buildings; $25,000.00 Natatorium; 2 modern Dormitories — single rooms; double rooms with bath.

Limited to 250 Boarding Students.

Make Room Reservation Early.

Write for catalog and view book today!

Address:
REGISTRAR CHRISTIAN COLLEGE,
Box 700, Columbia, Mo.

EDGAR D. LEE, *President.* MRS. ST. CLAIR-MOSS, *President Emeritus.*

THIS is the time of year when young people are asking: "Shall I go to College?"

"Where can I find a good College with moderate fees?"

Hiram College provides sound scientific and literary education; has an excellent department of music; prepares for Christian service; furnishes physical training.

Average cost of tuition, fees, board, room and books is $425 a year.

Seventy-five percent of the present student body is paying at least a part of their expenses by working.

Seventy-second year begins September 13.

For full information please address

MINER LEE BATES, President HIRAM, OHIO

Thirty Miles from Cleveland—A good College for your boy or girl

Follow Shelton to Lhasa

He goes back to TIBET soon to make the great journey which the ungentlemanly conduct of Yangtienfu, the West China bandit chieftain, prevented last year.

Follow Pearson to Mondombe, 400 miles up the Congo from Bolenge and our most distant station in Africa.

Follow the no less important journeys of all our pioneers in all the fields of all the world and in every region of North America.

WORLD CALL tells the story month by month. You cannot afford to miss a single chapter. If your friend does not have it tell him that the twelve big issues of the year cost only $1.50.

WORLD CALL,

1501 Locust Street, St. Louis, Mo.

Bethany College

Founded by Alexander Campbell in 1840.
A standard College offering courses in the Arts, Sciences, Education and Religion.
A well trained faculty.
A fine body of students.
Athletics given due attention.
Expenses low. Opportunities for self help.

For Catalogue address
Cloyd Goodnight, Pres.
Bethany, West Va.

WILLIAM WOODS COLLEGE
FULTON, MO.

A FULLY Accredited Junior College for young women with the largest endowment and best equipment of any woman's college of the Christian Church, and among the best endowed in the country.

Fifty acres of campus.
Ten excellent buildings.
New sound-proof music building equipped with new pianos.
New academic building with modern furnishings under construction.
Excellent gymnasium and natatorium.

Located on a hillcrest in a picturesque campus including a beautiful lake in the woods. The extent and facilities of the location make William Woods College girls lovers of outdoor life, tennis, hockey and swimming. William Woods is renowned for high scholastic standing and wholesome Christian school life.

For View Book and Catalog Address
JOSEPH A. SERENA, President
Fulton, Mo.

Butler College Summer School
JUNE 20-AUGUST 13

Attractive Surroundings — Moderate Expenses — Standard Instruction

COURSES IN—

Astronomy	French
Athletic Coaching	History
Biblical History and Literature	Latin
	Mathematics
Botany	Physics
Chemistry	Political Science
Economics	Psychology
Education	Sociology
English	Zoology

Write for Bulletin

Butler College, INDIANAPOLIS, INDIANA.

With regard to the book of Ford's—I put out an edition and sold it using the money to put out the colloquial edition. It is an excellent thing. Our Police Commissioner paid for the first edition and our Military Governor wrote a preface. It is not exhortations that the Chinese need just now but information. If you can please send books and pamphlets along that line I can select and translate.

Yours truly,
(Signed) W. E. MACKLIN.

A Venture of Faith

John P. Sala, minister of the University Church, Buffalo, New York, writes: It is six months since we undertook the specific task of building a modern structure. A fire destroyed most of the chapel which was used by the Primary Department and made unusable the inside of the basement of the new building which was completed and roofed, and was being used as an auditorium. Necessity is an impelling motive. We must either build adequately to the needs of this splendid, growing, University community, or lose our birthright. others are ready to come in and build. Fifty thousand dollars, the amount needed to pay our debts and complete the church building, looked like a very large mountain to the ninety members with limited incomes, more than fifty of whom were already tithing, and at a time when factories were closing, but the Church Extension Board entered in with their promise that sent us ahead in the task. The Richmond Avenue Church of Buffalo promised $5,000, the churches of the Niagara frontier $4,000 and the community pledged $12,000. We expect to dedicate the new church in November.

As the new buildings of the great Buffalo University arise, with equipment to care for thousands of students, the Disciples of Christ will have a church arising to care for the spiritual needs of these students.

Indiana Churches to Be Hosts of International Convention

AT a recent meeting of the Administrative Committee of the International Convention of Disciples of Christ, it was decided to ask the State Board of Indiana to act as hosts of the next International Convention which is to meet in Winona Lake, Indiana, August 3 to September 4. On receiving this request the Indiana State Convention, through its Committee on Resolutions, appointed the following Committee to take the lead in making the local preparations for the Convention: C. W. Cauble, Mrs. O. H. Gries, J. D. Hull.

All persons desiring to make reservations for rooms either in hotels or homes are asked to forward their requests to J. D. Hull, Pastor of Christian Church, Warsaw, Indiana. The letters will be numbered in the order in which they are received and assignments will be made August 1. All room reservations must be made prior to August 19.

(Signed) GRAHAM FRANK,
General Secretary.